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ARE THE UNEVANGELIZED HEATHEN IN DANGER OF PERISHING?

Truth has a power fitted to move the heart to feeling and the hands to action. There is no topic of truth, from the discussion of which the Christian philanthropist ought to shrink. Severe and painful as the truth sometimes may be, it has its use. And if the knowledge of it gives pain, still it is better that it should be known than that it should be concealed. He who knows of the existence of dreadful evils may be aroused to remove them. If those evils were unknown, they might remain unalleviated and unpitied.

It is easy to see the relation of these remarks to the topic proposed. Difficulties hang around the subject. It is not a theme in respect to which we can anticipate universal harmony. It is one of those points in which the influence of feeling prevails over an exact judgment; in which, in the case at least of many persons, no arguments addressed to the reason outweigh an instinctive feeling, swaying the understanding and controlling the heart. But human feeling is not God's rule of action. And feeling is incompetent to settle a point of doctrine, or to interpret the methods of the divine administration. We design, in this article, to present a dispassionate view of the topic proposed, with as much brevity as the nature of the case will admit. Whatever conclusions are sanctioned by the word of God, we ought to exhibit fearlessly. If we properly feel their weight, they may stimulate us to more fervent prayer and more zealous activity.

We maintain that the unevangelized heathen are in danger of perishing. By the term "perish," in this connection, we mean, to be shut out of the favor of God in the world to come; to be excluded from the divine smile, and to lie down under his frown; to be deprived of the blessedness of heaven, in the future life; and, to be subjected to all that is to be dreaded in the second death. This is the fate which, we believe, hangs over the whole heathen world. We speak in general. We do not affirm that there may not possibly be individuals who live righteously according to their light, and who will be saved. But we maintain that, in general, the whole heathen world are exposed to the condemnation of God's holy law; and, that there is no hope of their escape, except by the diffusion among them of the gospel of Christ, and their acceptance of its provisions by faith.

For, in the first place, the heathen are sinners. In common with all our race, they have the infection of original depravity. Their inclinations are not

holy inclinations. Their tastes are not holy tastes. They are not constitutionally propense to love, serve and enjoy God. He is not the supreme object of their hearts. He does not attract towards himself their fervent affection, their ardent desire, their true worship, and their unfeigned trust. The effect of the taint of original depravity is universal. This will be instantly admitted by any one who has ever seen the heathen, or who has learned from the journals of travellers what they are.

The heathen are sinners in practice. They not only have depraved inclinations, but they act out those inclinations. They not only have not a taste for holiness and God, but they have a taste for that which is inferior to God, for that which is opposed to God, and which God abhors. And that unholy taste and those depraved inclinations are constantly leading them to actual infractions of the divine law.

For the heathen are under law. There are those who maintain that the heathen are not under law, that they are not accountable for sin, and that they will not be judged and condemned on account of it, because they have not been illuminated by a written revelation. But "sin is the transgression of the law;" and, "where there is no law, there is no transgression." And the heathen are transgressors; for the scripture says, "We have proved both Jews and Gentiles, that they are all under sin." If the heathen had no law, we admit they would not be accountable. If there is no known plan of moral government which they have transgressed, then they are not guilty; they are not proper subjects of condemnation; and they will not be condemned with the ungodly. But we think it can be shown that the heathen have a law which they are bound to obey, and the violation of which will bring upon them the award of the transgressor.

Men cannot violate a law so as to be justly accused of sin, except it be a law whose precepts they know. Hence, if any man is accused of sin, we infer that he is acquainted with a law, of which that sin is a violation. But the idolatrous nations of antiquity were charged with being sinners before God. Thus it was understood that the original inhabitants of the promised land were given up to the sword of the Israelites, on account of their crying sins. The Amorites, on one occasion, were spared for a season, "because," said God, "the iniquity of the Amorites is not yet full,"—implying that they were a wicked tribe, and that when the cup of their sins should be full, God's displeasure would be poured out upon them. The Old Testament throughout affirms the corruption and guilt of the Gentile, that is, the heathen nations. How far is the inspired record from saying any thing which would imply that they were innocent in God's sight, or that their crimes were not inexcusable!

In the Epistle to the Romans, the sacred writer affirms that the Gentiles, that is, the heathen, who had no written law, were as truly guilty as the Jews, who had heard Jehovah speaking to them from heaven. They had, therefore, a law, whose requisitions were righteous, and its precepts discernible. Hear the reasoning of the apostle—The heathen, he says, are without excuse for their wickedness; first, because the power and divinity of God have been clearly manifested, ever since the creation of the world, by the things that are made; secondly, because the heathen show the work of the law, that is, the works which the law requires, written on their hearts; and their own consciences alternately condemn or acquit them, according as they obey or violate this law (Rom. 1: 19, 20, 2: 15). In Rom. 1: 19—23, the apostle affirms that God has communicated to men a knowledge of himself through the works of creation;

that his perfections are clearly revealed in his works, and that they are without excuse who, after the manner of the heathen, became ungrateful persons, not recognizing their obligations to God, the Creator; who changed the glory of the incorruptible God (the glorious, eternal God) into images, and the truth of God into a lie (the true God into a false one). They are without excuse for this impiety and idolatry; and, therefore, in the way of penalty, as a consequence visited upon them for their sins, God gave them over to uncleanness and vile affections, and left them a prey to all evil passions (vs. 24, 26—31).

In chapter 2: 14, 15, he says, the heathen, which have not the law . . . having not the law, show the work of the law written in their hearts, their conscience also bearing them witness, and, as above, alternately condemning or acquitting them, as they keep or violate this law. Yet in verse 12 of the same chapter he says, "they that have sinned without law shall also perish without law." This is said of the same persons who are afterwards described as having the work of the law written on their hearts, and as endowed with a justifying and condemning conscience.

Hence we may deduce two conclusions: first, the heathen have an intelligible law,—a law whose requirements bind them, as truly as the precepts of the written law bind those to whom the written law has come: secondly, if they violate that law they are without excuse. It is on the ground of these deductions that the apostle says (v. 12), "as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law:" that is, they who have sinned without a written law shall be judged on the principles of the law revealed to them, and which they have broken; and they who have sinned with a written law shall be judged on the principles of that written law. This is not a denial that the heathen are under law; it is not an assurance that they do not know the difference between right and wrong; it is not an affirmation that, in consideration of their ignorance of the written law, they are not accountable for their sins, and in no danger of the penalty of transgression; but the very opposite. If the apostle had designed expressly to rebut the false notion of the safety of the heathen in the future life, he could scarcely have chosen a more pointed and logical method of doing it.

The law which the heathen have violated is the law of God, written in the nature of things, and on human hearts. In the works of nature, there are instructions concerning the being of God, and a portion of his attributes. In the human constitution, there are faculties adapted to the discovery of those teachings. If there is a God, infinite, eternal, almighty, omniscient, omnipresent and good,—if he is alone, admitting none equal to him, none like him,—it is due to him that we should worship him only, and no created object,—above all, not the works of our own hands,—instead of him. If there is such a God, we should love him supremely; we should dread to offend him; we should maintain constantly the sense of his presence. Endowed as we are with an instinctive love of life and good, and living under relations involving dependence on one another, God has written on our constitution the laws for the proper government of life. Though sin has defiled and dimmed the original impression of duty, still a moment's calm consideration is sufficient to teach the sin of selfishness, and the rightfulness of universal benevolence. Here, therefore, we have the elements of human duty. Apart from a divine revelation, we have a law. The conscience of the heathen owns that law. There are no nations, however degraded and corrupt, which have not the moral sense. They may have varying and defective standards. But they all recognize the distinction of

right and wrong, and feel, more or less strongly, the obligation to pursue the one and avoid the other. The system of rites and sacrifices and penances, found in every heathen nation, is a testimony to their sense of guilt. And, if their own consciences condemn them, in view of their imperfect standards, how much more sinful must they be in the sight of God! They themselves admit that they do not properly obey the laws which they know,—the unwritten laws, in the works of creation, in the nature of things, and in their own constitution. How solemn and decisive, in view of such a fact, is the inspired declaration, coming from the lips of Him who cannot lie, “As many as have sinned without law shall also perish without law.” If it had been the design of the sacred writer to affirm that the unevangelized heathen are in danger of perishing, how could the sentiment have been more strongly or more decisively expressed?

Some one may suggest that we know of no instances in the heathen world, in which men have come to a knowledge of the course of duty and uprightness, without the aid of revelation; who among them has reasoned concerning the book of nature, till he has discovered the being and attributes of God, and the system of human obligation? To this we reply, first, we are not acquainted with the mental exercises of one out of many thousands of the unevangelized heathen; and those persons with whose mental exercises we are not acquainted may be the persons who have conducted successfully such a process. The correct moral and theological discoveries of Cicero, Socrates and Seneca, to mention no others, show how intelligible is the book of nature to him who has an attentive and thoughtful mind. And, secondly, although no heathen may have attained to this knowledge, it is not because the means have been wanting. The book is open before them. Why do they shut their eyes against its instructions, changing the glorious, incorruptible God into images, and worshipping and serving the creature more than the Creator? And, thirdly, the defect is not so much in the means of knowledge as in the corrupt hearts of the heathen. When they knew God, the apostle says, they glorified him not as God, neither were thankful. And, again, they did not like to retain God in their knowledge. It is for this reason that God gave them over to a reprobate mind, to do those things which are not convenient. If an obdurate child, whom no authority can control and no love can win, is at last sent away by his desponding parent, with the words, “Well, do as you please, I despair of your reformation,” does the child cease to be criminal? Is he not, on the contrary, the more blameworthy for his extreme wickedness? So it is with the heathen, whom God has given up to their own blindness. If they are without the knowledge of God, it is because they do “not like to retain him in their knowledge.” And when they sin wilfully and willingly against the law of nature, against their own conscience and judgment and sense of right, God holds them guilty, and inspiration pronounces them without excuse.

In view of these things, we now affirm that the heathen are sinners in the sight of God. Every day their crimes wreak with guilt, and call for his displeasure. A few examples will suffice. Read first the account of the heathen given in the first chapter of the Epistle to the Romans. They “changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things; they changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever: being filled with all unrighteousness, fornication,

wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful. Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." In addressing the Christian Corinthians, the apostle, alluding to their unevangelized state says, (1 Cor. 6 : 9, 10,) "Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you." This corrupt state of the heathen was not confined to the days of the apostles. Again and again have we been told by modern missionaries, that if Paul the apostle had visited the heathen of modern days and witnessed their hideous corruption, he could not have penned a more accurate description of them, than in the words just cited from Romans 1. It is well known that travellers in the East find the sins of lying and cheating among the heathen universal. We think it is President Durbin, who makes the remark that the Arabs are so given to falsehood, that they will sometimes lie when it is against their own interest to do so, and even the dictates of selfishness would engage them to speak the truth. When the missionaries first visited the Sandwich Islands, the population was fast wasting away, through the indulgence of the natives in unnatural crime. So corrupt are many of the unevangelized nations, that uncleanness and prostitution are mingled with their sacred rites. So it was also in the Saturnalia of the ancient Romans. In ancient Babylon, there was a time when prostitution was not only permitted without reproach, but required, in certain cases, by law. The Spartans taught their young men that to steal was a virtue, if they could do it without being detected. Deception, murder and lust roll like a polluted tide through the life of the heathen nations. The people sit down to eat and to drink, and rise up to play ; but God is not in all their thoughts. Some of them, like the ancient Greeks and Romans, make their very divinities patterns of pollution ; and others, like the Mohammedans, carry their taste for licentious concubinage into the peerless presence of God, anticipating the gratification of lust as one of the pleasures of the heavenly world. (See also Bib. Repos. Vol. II.)

It is on account of these things that we have said, the heathen are sinners in the sight of God. The scripture asserts, that "they are without excuse ;" that "as many as have sinned without law shall also perish without law ;" that neither fornicators, nor idolaters, nor adulterers, nor thieves, nor covetous, nor drunkards shall inherit the kingdom of God (1 Cor. 6 : 9, 10) ; that all liars shall have their part in the lake that burneth with fire and brimstone (Rev. 21 : 8) ; and that, without, that is, excluded from heaven, are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie (Rev. 22 : 15). These characters find their prototypes all over the heathen world. In view of such things, when the question is proposed, *Are the unevangelized heathen in danger of perishing?*—can we give any other than an affirmative reply? If we take the word of God and the character of the heathen as the basis of our reasoning, is there any logic by which we can escape this result?

Other methods of argumentation bring us to the same conclusion. The heathen are human beings ; they have souls which are immortal. Their future and eternal state must be happy or otherwise, according as their charac-

ters shall be. If they have the qualifications for heaven, they will be received into its mansions. If they have not, they must be excluded. If they have followed the dim light which they possessed, obeying the law written upon their hearts, they will be saved. If not, as the law which they have violated has its penalty attached to it, they must fall under that penalty.

It is lawful to speak of a twofold method of salvation, by works, and by grace. Under the first, in order that salvation may be possible, the obedience of the person proposing to avail himself of it must be universal and entire. A single failure, from the cradle to the grave, would break the condition and cover the hope of the sinner in eternal night. Not one of the unevangelized heathen, we are confident, could claim or expect heaven, on the ground of perfect obedience.

Under the second,—salvation by grace,—it is necessary that he who would be saved should embrace the atonement as his hope, with repentance and faith. Now, alas, the unevangelized heathen have no knowledge of salvation by grace, or of an atonement for sin, or of faith in Jesus Christ. They do not repent of sin. On the contrary, they cleave to it most tenaciously, holding their caste, their idolatry, their sensuality, and their selfishness, with a grasp that refuses to be loosened. They love their sins, and glory in them. If now, in order to be saved, a man must repent of his sins and forsake them, what hope has the heathen world?

Faith is an indispensable requisite in him who would be saved. "He that believeth and is baptized," said the ascending Jesus, "shall be saved: he that believeth not shall be damned." But how shall they believe in him of whom they have not heard? Besides, the whole heathen world spend their lives in trying to work out a righteousness of their own. They trust in their sacrifices, their pilgrimages, their self-denials, their self-tortures, but not in Christ. And if faith in him, actually or substantially, really or constructively, is necessary to salvation, and they are totally destitute of that faith, how can they be saved?

Regeneration is a necessary qualification for heaven. "Except a man,"—any man,—every man,—"be born again, he cannot see the kingdom of God." The natural, depraved heart must be changed. Old things must pass away, and all things become new. For, if any man be in Christ, he is a new creature. It is not, on some accounts, difficult to conceive that a sinner might be carried to heaven; but heaven could give him no happiness, if his taste were not in harmony with it. The necessity of regeneration consists in this,—that a heavenly taste must be implanted in the soul, adapting a man to the employments, the enjoyments and the society of that happy place. But, the heathen are not regenerated; they have never exercised that holy, heavenly taste. How then can they be fit inhabitants of heaven?

It is affirmed in the scriptures that "without holiness no man shall see the Lord." The statement is made without exception. Let any man examine the foregoing remarks in reference to heathen wickedness and pollution, or inquire into the present actual condition of the unevangelized nations, and he will quickly see to what result this divine principle will bring him.

The religion of the heathen is notoriously a system of external observances. But our Lord said, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." We fear that, tried by this test, they must be deemed as much in danger as when tried by any of the preceding.

In the word of God several descriptions of persons are mentioned who have no part in heaven. Many of those descriptions apply precisely to the great mass of men in the heathen world.

But three objections may be suggested. 1. It would be unjust in God to punish the heathen; for they have no knowledge of the way of salvation. We reply, it is not unjust in God to punish sin. He has affirmed that he will do so. How could he receive the heathen into heaven, corrupt as they have made themselves, unrepenting and unbelieving,—without violating his principles of government, his promises, his threatenings, and his purposes? Their punishment will not be the consequence of their ignorance of revelation, but the consequence of their violation of known laws. “As many as have sinned without law shall also perish without law.”

2. On account of their moral darkness, the heathen cannot merit so severe a doom. We acknowledge that he that knew not his lord’s will and did it not, will be beaten with few stripes. And if the heathen shall perish, sinners in Zion may well be afraid. If these things be done in the green tree, what shall be done in the dry? But it has before been shown that the heathen have a law. Now they either keep that law, or they violate it. If they keep it, they can claim heaven as a debt; if they violate it, they must bear the penalty of its violation, and God will be just in inflicting that penalty. They have sinned or they have not sinned. If they have not sinned, they have nothing to fear. Eternal joy is their portion. If they have sinned, it cannot be said that they have not merited the punishment of sin.

3. If it should be said that on account of the death of Christ mercy will be extended to the heathen, irrespective of the proclamation of the gospel among them,—we ask, by what authority is this said? Where, and in what language does the scripture affirm it? And even if they were saved from destruction, how could they be fitted for the enjoyment of a holy heaven, into which there shall in no wise enter any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they that are written in the Lamb’s book of life? Without repentance, without regeneration, without faith in Christ, without a single holy taste, or affection, or emotion, or a single point of adaptation to heaven, how can they be welcomed into it, with the sentence, Well done, good and faithful servants?

We shrink from the awful result to which these arguments have brought us. We tremble at the conclusion, and yet we cannot resist the evidence. We will not hide the truth. We dwell in a world where there is such misery. Five hundred millions of our fellow men belong to the class which we have denominated the unevangelized heathen; and with every beating pulse, they are passing to their immortal destiny. There is only one alleviation of their doleful condition. That alleviation is found in the gospel of Christ. Who will not give of his money, that the pearl of great price may be transmitted to them? Who will not be fervent in prayer that the perishing nations may be delivered?

HUMAN LIFE IN RELATION TO THE DEMANDS OF THE MISSIONARY CAUSE.

No human possession is so valuable as life; and few questions are so hard to be settled as those in which the possible sacrifice of life is involved. How difficult it is to give even the claims of duty full weight, when placed in the balance against so valued an endowment. Persons of adult years feel a hesitation in settling such questions in respect to themselves. Parents feel the same hesitation in respect to their children. Shall they give up their beloved offspring, when the probability of an early curtailment of their usefulness, and the prospect of an untimely death, stares them in the face? Shall they not only consent to the arrangement, but even advise it, in view of the chances of such a catastrophe?

This is, moreover, a moral question. The preservation of life is a sacred duty. We have no right to trifle with it. We owe it to the world and to the cause of religion to protract the period of our usefulness to the utmost possible limit. In like manner we should use our influence with others to prevent them from the needless waste of so precious a boon.

But religion demands sacrifices. The cause of missions requires sacrifices. The discharge of duty is sometimes connected with sacrifices,—sacrifices that stagger our faith and overwhelm our hearts. It is a serious question whether the sacrifice of life, or of the fair prospect of its continuance, may not be one of the sacrifices to which we are called. God may require it of us for the purpose of trying our faith, as he required of Abraham the sacrifice of his son Isaac. Many are the great causes which have been consecrated in the beginning by the sacrifice of life; perhaps it may be requisite that the missionary cause should be consecrated in the same manner.

An examination of the statistics of missionary history indicates to us that a few thoughts on this topic may not be out of place. It is a topic which we do well to approach with a perception of its difficulty, its importance, and the tender and the great interests involved in it.

In the outset, we doubt if the number of deaths which occur among missionaries is greater, in proportion, than the number which occurs among persons in other spheres of employment. The station of the persons concerned, the interest generally felt in them, and the shock which their removal, especially their sudden removal by acute diseases, causes us, gives to their death a prominence in our minds. But men and women die, in all countries and in all departments of labor. In statistical tables published a few years since, it is stated that in Boston, one in forty-two dies annually; in Philadelphia, one in forty-six; in New York, one in thirty-seven; in London, one in forty; and in Vienna, one in twenty-three. Now when we compare the number of missionaries in heathen countries and the number of those who die, with the results contained in these tables, the average of deaths does not appear unusual. During the thirty-five years since the American Baptist Mission was commenced in Burmah, a little more than thirty of its missionaries have died, including male and female. If, of the number in the field at the present time, four should die every year,—which would be less than the average of deaths in Boston, who would not deem it an enormous mortality? Or if, in consequence of several of the deaths occurring among children, the number of deaths of adult missionaries were reduced to two a year, we should think even this an alarming average. But it would by no means equal the ordinary mortality in Vienna.

The mortality among missionaries is probably no greater than that which occurs among persons residing abroad for commercial purposes, as merchants, government-agents, etc. Yet the fact that deaths occur among the latter does not interfere with the custom of foreign residence. In 1837, there were two hundred and forty-three foreign residents, European and American, living in China, including five missionaries;—of these residents, twenty-six had families with them. The last year there were sixty-seven Christian missionaries there. These facts show that for commercial purposes men will cheerfully submit themselves to an exposure, which many Christians seem to dread. Men of the world, whose only object is perishable treasure, willingly hazard the sacrifice of life; but from the same sacrifice they shrink, who are to win crowns for Jesus Christ.

It should be remembered that the persons who die in the missionary service would not be immortal, if they had remained at home. The proverb, "Man is immortal till his time comes," is doubtless in place here. We believe that the bounds of men's habitation are fixed by a God of infinite wisdom; and that, wherever they may be, they will wait all the days of their appointed time. Hence the very persons who die on missionary ground, might have died at the same juncture, had they never left their native land. In examining the statistics of the diseases by which thirty missionaries of the Union have been taken away, we find but two instances of diseases purely indigenous to the country where they died. Three died of cholera and one of small pox. Men die of the same diseases in this country. Four died of pulmonary consumption. Seven died of dysenteric complaints, four of fever, and four females after confinement. These diseases cannot be averted at home. Multitudes are carried off by them every year. Persons in the vigor of life and hope, and in the bloom of beauty, become victims to them. And it is a vain effort, by keeping our friends at home, to endeavor to hide them from God. We cannot conceal ourselves, in America or in Europe, where disease and death will not find us.

In November, 1847, a table was published in this Magazine, giving information respecting the deaths of all the deceased missionaries of the American Baptist Missionary Union. In that table are recorded the names of nine males and twenty-one females. It is remarkable that of the persons who have died in the service of the Union, the average term of missionary service of the females has been in every case longer than of the males. In Burmah, of seven males who have died, the average term of service was four years and five months nearly; of fourteen females, seven years and six months. In Siam, of two males, the average term of service was one year and ten months; of two females, three years and seven months. In China and Assam, all who have died, four in number, are females. The general average is, for nine males, three years and ten months nearly; for twenty females, six years and five months nearly. These facts, it is true, do not prove the greater liability of males than of females to perish by an early death. Indeed, God has graciously preserved the lives of the male members of the missions, through many and great perils. The average term of service of all the males who have been sent abroad, far exceeds the average term of service of all the females. But, if there were in the outset a more vigorous constitution, (and this should be regarded in the female candidates for missionary service,) and were more care exercised to prevent excessive care and labor, and an undue burden of responsibility, we could not but hope for still better results in the case of the female sex.

Doubtless there are various ways in which, humanly speaking, sickness and death may be averted, the term of life lengthened, and the period of usefulness protracted. On this subject we refer the reader to an article in this Magazine, for November, 1847, Vol. xxvii, p. 385.

But even if life in the East in the missionary field be somewhat shortened beyond the average in other countries, and beyond what might be expected, apart from the exhausting toils of that employment, we beg leave to suggest that we owe it to God and to the Lord Jesus Christ to be willing to expose ourselves and our children as sacrifices on the altar of Christian missions. The Lord Jesus gave his own life in a kindred cause; are we better than he? God has demanded a few sacrifices, which were apparently needless, in this enterprise; perhaps, to teach us to trust in his Spirit more than in human instruments; perhaps, to show how boundless are his resources, and that he can do without some of those whom we had deemed essential to the advancement of his kingdom. So Dr. and Mrs. James were drowned at the outset in their work; so Rev. J. Thomas was killed by the fall of a tree, as he was ascending the river to go to Assam; so Munson and Lyman were murdered by the cannibals of Sumatra; so John Williams in the South Sea Islands, and De Bruyn in Chittagong, and another Mr. Williams, with his family, in South Africa, and others, have been put to death by those to whom they went to carry the word of life. And so, by acute or chronic diseases, have some of our female missionaries been taken away after a term of service by no means protracted. Are these things God's frown upon our efforts? Are they not rather the setting of a few of our choice gems in his coronet, as shining points to fix our eyes on heaven and on God in the outset of our efforts? Are they not methods of his mysterious and wonder-working Providence, to teach us the importance of faith, and of singleness of purpose, and of an *absolute* sacrifice, in this cause, of that which we give to God? The glory of our gifts of self-denial in this enterprise is that they be entire gifts, never to be demanded back again. Ought we not to offer such gifts, for such a cause, and in obedience to such a Redeemer? The glory of faith is to trust God in the dark. Abraham never was more pleasing to God, than when he gave up to him his only son Isaac, anticipating that he should see his early death, and ready to inflict it, at God's command, by his own hand. So let us give ourselves to God in the missionary enterprise; so let us give to him our children and our dearest friends; "for with such sacrifices God is well pleased." "And the Lord will reward him."

APPEAL IN BEHALF OF THE HEATHEN.

I shall not suppose, in addressing you, that you are altogether indifferent to the great work of evangelizing the world. Such a supposition would amount to a contradiction in terms. A *Christian* who takes no interest in the establishment and extension of CHRIST's kingdom, implies no less of incongruity than does the idea of an obedient child who disregards his father's will,—of a faithful servant who wastes his master's property,—of a loyal subject who is leagued in treason against his rightful sovereign.

But, while the duty of lending your aid to this great cause may not be overlooked, much less gainsaid or disavowed, it may not hitherto have received that place in your regards which it is entitled to occupy. Allow me, therefore, for the purpose of elevating it to its right position,—allow me to bring within a

narrower compass, and to present to your closer scrutiny, some of those points which have already been more generally and largely brought under your review.

Reflect, then, UPON THE MAGNIFICENCE OF THE ENTERPRISE IN WHICH YOU ARE CALLED TO ENGAGE. It has for its object the renovation of the soul,—it embraces the circumference of the globe,—it is commensurate with the duration of eternity. Its design is to sweep away every remnant of pollution and misery that has marred the face of God's fair creation,—to transform the world into a terrestrial paradise,—to make earth a nursery for heaven. Its aim is the accomplishment of the same high purpose for which the eternal Son of God left his Father's bosom, and lived and died in our sinful world; for which he administers the affairs of the universe; and for which the Holy Ghost is sent down from heaven. No more convincing evidence of its greatness can exist than the means provided for carrying it forward. The power of the cross of Christ, his kingly authority, and the energy of his Spirit, all concur in its accomplishment. It is a work, the progress of which awakens the interest of angels, and whose completion will exert an influence on the highest orders of intelligent existence. We cannot calculate the extent and variety of its relations, nor grasp in our minds the immensity of its results. Imagination itself becomes bewildered by the amplitude of the field it opens to our view. We are not so well qualified besides as we hope yet to be, to perceive its grandeur, or to estimate its bearing on the purposes and plans of the Almighty. It is only in the course of being unfolded. Like the condition of things in the earlier stages of the creation, the elements are only beginning to arrange and adjust themselves, and have not yet assumed the form and order by which they are fully to reflect the wisdom and beneficence of the Creator. We are a part, too, rather than spectators of the scene. And, like a few individuals in a long procession, which has only begun to issue from the vaulted recesses of some venerable pile, we are neither at the time, nor in the place, in which we can take an enlarged and comprehensive survey of the whole. But is it not enough to satisfy your mind as to the magnificence of the undertaking, that it is the same which occupied the counsels of Eternal Wisdom, and the accomplishment of which became the work of the incarnate God?

Consider, also, THE DISTINCT AND SOLEMN OBLIGATION UNDER WHICH YOU LIE TO LEND YOUR SUPPORT TO THIS ENTERPRISE OF LOVE. It is not a matter of taste or of opinion, but a positive duty enjoined upon you by supreme authority. It is well indeed that your tastes and opinions have been made to accord in some measure with the Divine will. But the reason of your compliance in this case, is not merely or principally, because you are disposed to assist in the work,—but because God has commanded it. That command is to regulate your inclinations, and to raise them to its own high standard. The wavering mind, or the fainting spirit, which may cause you to hesitate or to languish in the enterprise, subjects you to the charge and to the guilt of disobedience. By devout reflection you may perhaps discover that you owe to the cause your personal consecration: at all events, you owe to it your best efforts and highest influence in your particular sphere of life. You owe it your pecuniary contributions and your prayers, and that too in the very spirit of the Christian missionary himself, who leaves his country and his home. You fail in this important department of duty, if you fail in maintaining a fellowship of spirit and of aim with him who from love to Christ has gone forth to preach his gospel to heathen lands, and if you do not therefore perform your part of the service, willingly, amply, heartily, and to the end. Your compliance in this case, is one of the most decided tests of your personal religion. If you fail here, it will be impossible for you to avoid the suspicion, that you have forfeited your entire claim to the character of a believer.

Think, too, ON THE HIGH HONOR WHICH A PARTICIPATION IN THIS WORK CONFERS. It has been transmitted to you from the hands of the most illustrious men who ever adorned our nature, or blessed our world. They pursued it with indefatigable zeal, up to the last hour of their continuance on earth, and with their dying breath commended it to the care of posterity. They have placed it in your hands, entrusted it to your care. And is it a small privilege to enter into the labors of the hoary and venerated sires of past generations? to tread in the path of patriarchs, apostles, confessors and martyrs? Above all, is it an inconsiderable distinction to be fellow-workers with God? In what other enterprise, in which your time, talents or personal influence can be employed,

will you act in concert with such coadjutors as prosecute along with you this godlike scheme? How humble soever the place you occupy, and how little conspicuous soever the department of service assigned you in the work, your condition is exalted, and every effort you make is dignified by the fact, that you are prosecuting, in your appointed place, a design which awakens the sympathies and engages the coöperation of all that is great and good in the universe of God.

Call to your remembrance, also, **THE FORCE AND TENDERNESS OF THE MOTIVES** by which you are invited to engage in this service. It is Christ that asks you, and that, too, from the regard and love you owe to **HIMSELF**, to take pity upon them that are perishing for lack of knowledge. It is himself that knocks at the door, and seeks admission to the sympathies of your hearts. And will you allow him to knock in vain? He comes to you in the persons of the numerous and destitute tribes that know him not, but that need his salvation. He puts it in your power to express the love you bear him, by acts of purest and highest kindness to those whom he commends to your compassion. You cannot bring to himself your offerings of gold and frankincense and myrrh; you cannot express your penitence by washing his feet with your tears. You cannot evince your respect and veneration by opening your alabaster box of very precious ointment and pouring it upon his head;—but you can still give those expressions of an ingenuous and grateful spirit which he has enjoined. The desolate and destitute heathen are Christ's own demand upon you for relief. By the descent he made from heaven to earth, to seek and to save you,—by the agonies of the garden, by the suffering of the cross; by the benignant look which beamed upon you from on high, when first you were melted into contrition, attracted by his love, and united to him by a bond which shall never be dissolved, he says to you,—“Inasmuch as ye do it unto these,—ye do it unto ME.”

Behold, too, **THE OBJECTS OF PITY THEMSELVES, THAT DIVINE TENDERNESS COMMENDS TO YOUR REGARD.** The view is sufficient to awaken your deepest commiseration. Their numbers are so vast, and their misery so intense and complicated, that the mind is overwhelmed by the contemplation, and seeks relief by turning away from the dark and mysterious scene. But the horrors of that scene have been made to pass under your eye, that you may seek to mitigate and relieve it. The victims of a cruel superstition, whose minds are darkened and enthralled, whose affections are quenched or vitiated, whose comfort is abridged or embittered, and upon whose land the shadows of spiritual night have rested for many generations, are capable of all the feelings of humanity, and all the elevation of a Christian state. So vividly alive to the sentiment of devotion many of them are, that they cannot live without a god;—will not you furnish them with knowledge of the true object of supreme veneration and love? So heavily does the burden of guilt press upon their consciences, that they subject themselves to the most cruel tortures, that it may be expiated and forgiven; will you not make known to them the true source of pardoning mercy, and bring them to the only fountain whose waters can heal and purify the soul? Liable as they are to bereavement, suffering and sorrow, without a comforter, and to death without the hope of immortality,—will you not provide for them the only true solace of all their woes, and send to them the light that can alone relieve the darkness and solitude of the grave?

Finally, Christian reader, **THE TIME IS SHORT.** Souls are fast peopling eternity. Your day of opportunity is passing away. It may be in your case its morning has only dawned, but at best it is an uncertain day; you know not how soon its sun may set. Or, peradventure, the shadows of the evening may have begun to lengthen, and the night may be certainly at hand, when no man can work. Seize, then, the passing hour. Promote, by your activity and zeal in this undertaking, one of the great ends of your existence. The season is incalculably precious. There are services you can render to Christ on earth, which you will not be able to render him in heaven. As the exercise of the passive graces of patience, meekness and forbearance, implies a condition of suffering and of exposure to injury and reproach which exists not in the celestial country, so the conflict with the powers of darkness, that retain the heathen under their cruel tyranny, implies a condition of things which will no longer continue when you have entered the land of purity and peace. This is probably the only season in the whole range of your existence, in which you may

have it in your power to glorify Christ by striving for the establishment and extension of his kingdom. And this, too, is the season, when according to that which a man soweth, so shall he also reap. As the triumph shall correspond with the vigor of the conflict, this is the time when you may add some new and verdant branches to your palm of victory,—some radiant gems to the immortal crown, which you shall delight to cast at the feet of him by whose grace you have maintained the warfare, and by whose strength you have prevailed.

Whatever is sublime in purpose; whatever is authoritative in express command; whatever is ennobling in coöperation with uncreated as well as created beneficence; whatever is pure and tender in love to Christ, and in compassion to the helpless and the perishing; whatever is cheering in present success, animating in hope, and urgent in the precious and precarious season of our opportunity,—all unite with an earnest and admonitory voice, calling upon us to prosecute to the utmost this heavenly undertaking, and to commend it to the care of the coming generation. Would that we might be disposed to listen with an obedient ear, that it may be carried forward until the time when the way of Jehovah shall be known upon earth, and his saving health among all nations, till the joyful sound, having echoed from shore to shore, proclaiming deliverance to the captive, shall have ushered in the jubilee of the world.—*Cox's Missions.*

American Baptist Missionary Union.

CHINA.—Journal of Mr. Lord.

In May of last year Mr. Lord, feeling the need of some change and recreation for himself and family, made a short excursion up the Tsze-k'he branch of Ningpo river, accompanied by the Rev. Mr. Culbertson and family, of the Presbyterian Mission. The following notes of occurrences, &c., are under date of May 20.

Excursion into the interior—Ch'hangting.

We set out about midnight on the 9th instant. We had chartered each of us a boat manned by two men, and propelled either by sail or scull, as we might or might not have wind. Having got underweigh we retired to rest, and slept tolerably quiet until morning. When we arose, we found ourselves among the hills some seventy or eighty *le* (a *le* is about one third of an English mile,) from Ningpo. The tide now changing, we were obliged to stop and wait for its return. The place where we stopped was just above a large village called Ch'hangting, and near a number of brick-yards. After breakfast, Mr. C. and myself went ashore for a walk. Taking a circuit of some two or three miles through paddy fields and over hills, we returned through a couple of villages, one of them the one mentioned above, distributing a few

tracts, and Mr. C. occasionally addressing the people that gathered around us. They had heard of the gospel before, and said it was good. But they seemed far more interested with our clothes, umbrellas, books, &c., than with the messages of salvation. They were all eager for books; they who could not read, probably more eager than they who could.

During our excursion we ascended one of the highest and most rugged looking hills in the neighborhood, called by the people Wang-wang, the name of one of the ancient rulers of China. From the summit of this hill, which might have been 800 or 1000 feet above the surrounding plain, we had a very fine view, counting, within the circle of a few miles some eighteen or twenty villages. The hills in this vicinity are either bare or covered only with a thin and stunted shrubbery. They seem to be a mass of rock composed chiefly of red sandstone.

Brick-yards—Implements of labor—Poverty of invention.

Having returned to our boats, we were joined by the ladies in a visit to the brick-yards. The Chinese mode of making bricks is not very different from that in the United States, except that it is on a much shorter and smaller scale. Their kilns contain only a few thousand bricks, and are burned

in about twenty-four hours. The bricks, however, which they manufacture, are of a very inferior quality. Their mode of moulding tiles is very novel, yet simple and effective. The Chinese are remarkable in nothing more than in the fewness and simplicity of their implements of workmanship. An entire set of carpenter's tools could be strung together and carried without inconvenience in his hand or on his shoulder, and might cost, perhaps, from two to five dollars. The same simplicity and cheapness are observed in every branch of mechanical labor. And yet, strange as it may seem, *some* of the most beautiful manufactures of which the world can boast are found among the Chinese. This, however, is by no means *generally* true. For by much the greater part of their manufactures are rude and inferior. I have never yet seen any thing among the Chinese, which in the West would be dignified with the name of *machinery*.

Entrance of a canal—Ascent of locks—Pih-kwan.

The tide favoring us again, about the middle of the afternoon we resumed our course up the river. About dark we reached the city of Yn-yaou. Passing it a little way, we hauled up on the opposite side of the river, and made our boats fast for the night. Early again next morning we resumed our course. The river had now become very narrow. About noon we came to its termination. The river ends in a canal, which is entered by a kind of lock, or inclined plane of mud, over which boats are drawn by means of rude capstans fixed on either side. Here lay a large number of boats both in the river and in the canal, with their men smoking and eating and scolding and quarrelling, until their turn should come or they could manage to pass the barrier. The news of our approach had outstripped us, so that we found a large number of men, women and children running together to see the "*red-haired men*;" the common and almost exclusive appellation which the Chinese in this vicinity give to foreigners. Owing to the heat and the crowd, which was noisy and rude, it seemed impossible to wait here until it should come our turn to pass. Our boatmen, on the contrary, were of a different opinion,—they were very much inclined to stay, as the longer they stopped the less would be their labor and the

greater their wages. We must therefore wait, or turn back, which we were also unwilling to do, or go ourselves and request, purchase, or demand permission to pass. This last we did, and soon succeeded in our undertaking. We were now in the canal, which was considerably wider and much more pleasant than the river which we had left. In a few hours we came to another lock, where the same scenes and difficulties were presented, which we met in a similar way. Having passed this barrier we proceeded till near sunset, when we reached Pih-kwan, the place we set out for on leaving home. This was as far as our boats could go. It being late when we arrived, and as we did not deem it prudent to stop over night, we had, of course, to make a very short stay. The ladies could not go ashore. Mr. C. and myself, however, managed to make a short excursion through the village, one going at a time, while the other staid to guard the boats. The people were exceedingly curious, having never seen a foreigner there before. They were, however, inoffensive and even friendly. This place is small, and seems important only as being the head of navigation,—the place where most of the cargoes taken up this branch of the river are discharged, and whence they are transferred by other means of conveyance to Hang-chow, the capital of this province, and to other cities and villages inland.

Homeward passage—Tract distribution.

About dark we turned our faces homeward, our boatmen saying, what they either supposed or hoped would be the case, that we would return the next morning. But as we did not choose to return next morning, we urged our way homeward until about 10 o'clock, when we had passed the first lock or barrier on our return. Then finding a quiet place, we rested for the night. Next morning, on reaching the second lock, we found that we had to wait a few hours for the tide to rise in the river before we could pass. This, however, would not occasion us much inconvenience, as the canal here contained a fine basin where our boats could lie undisturbed, while we ourselves could go ashore and take a pleasant ramble over the hills. Having spent an hour or two in this way, and in distributing tracts and instruction among the people, we returned to our boats and made an attempt to pass the

barrier. By dint of effort we succeeded, and in about an hour we found ourselves safe and comfortable in the river. Dropping down a few miles, we came to a large village situated on the left bank of the river. Here a large number of people had collected on the banks and bridges, in order to get a sight of us and to solicit our books, which they understood we gave away. In their excessive eagerness to get hold of the books, which we reached or tossed to them from our boats, those next to the river were often so hardly pressed by those behind as to be precipitated into the water. Had this eagerness been prompted by a desire for religious instruction, it would have been to us a more pleasing spectacle. But, alas! we knew too well its origin and character, to be allowed to indulge much hope. However, we know that God is able to bless such efforts, and that he does sometimes make them the means of good.

Stone quarry—Yu-yaou city.

We now continued our course homeward, stopping only for the tide, and occasionally going ashore when any thing of special interest attracted our notice. At one place where we stopped, they were quarrying stones, or rather *cutting* them from the seamless rock, some two or three hundred feet below its surface. We went to the mouth of the cavern and descended a little way; but the workmen entreated us to stop, fearing, I suppose, lest some accident should befall us, for which they would be responsible. At our request they brought us up some pieces of rock, which we received and came away, feeling perhaps as little inclination to descend as they to have us.

The city of Yu-yaou, which I mentioned as having passed in the evening in going up, we passed by day on our return. This is a walled town, situated principally on the left bank of the river. The walls enclose a large hill, upon which we did not see any houses or buildings of any kind, even tombs; although, according to our western notions, it seemed admirably adapted for building sites. The town itself was entirely concealed from our view by the wall, which next to the river was some fifteen feet high, and seemed in good repair. The dwellings on the opposite side of the river had also been surrounded by a wall, but it was now in ruins. We did not stop at this city. We stopped, however, a

mile or two below, and from a high hill which we ascended we had a tolerable view of it and its neighborhood. The country around seemed fertile, and, under the hands of Europeans or Americans, would be beautiful.

We had left home on Monday evening. On Saturday morning we had returned, safe and well, with abundant cause for gratitude to our heavenly Father, who had guided and protected us all our way.

Travelling charges.

I will just add, as an item that may be of some interest to those who would like to know something of the expense of this mode of travelling, that each of our boats was chartered for about forty-two cents a day, and this was, doubtless, rather high! The cost of having our boats drawn over the barriers ought to have been about three cents each for each time, but we paid some eight or nine, for the privilege of passing first.

Letter of Mr. Lord, dated at Ningpo, June 8, 1848.

Mission boarding schools.

In the following letter Mr. Lord presents various facts and considerations bearing on the expediency of opening a boarding school in connection with the mission at Ningpo. They are deserving of an attentive perusal. The importance of laboring to disseminate the gospel in foreign lands by training the young to the knowledge and practice of its principles, apart from untoward influences, no intelligent person will question. The difficulty is, to determine justly how far this mode of evangelization ought to be followed when it involves a correspondent reduction in the direct preaching of the gospel, the resources of a missionary organization being inadequate to the vigorous prosecution of both.

I have for some time past had it in mind to lay before you more fully the subject to which I have alluded on several occasions,—that of establishing a boarding school in connection with this mission. But I have delayed the introduction of the subject till now, that I might have opportunity to acquaint myself more fully in regard to

the practicability and desirableness of such a measure.

The simple fact that almost all missions in China, both Protestant and Catholic, have such schools in operation, can leave no doubt of their entire practicability. And the corresponding fact, that their universal testimony is in favor of these schools, would seem also sufficient proof of their importance. But as there have been objections raised against sustaining such schools in China, it is important that they be properly understood. How much force these objections may have had on the minds of our missionaries here, or on the Committee at home; or whether they have had any at all in lessening the conviction of their importance; I am not able to say. I only know that, while most of our missions elsewhere have large and flourishing schools, in China we have none, unless I except a small day school or two.

Objections to schools in China considered—
Their expensiveness.

One of the objections that have been urged, is, that *schools in China are very expensive*. That their expense here may be greater than in some other, or in all other missionary fields, I am not prepared to deny. But if they are, they are only greater in proportion as the expense of all missionary labor is greater. But it will be important to know what their actual expense is. There are at present three boarding schools at Ningpo, all of which have been in operation sufficiently long to enable those who have charge of them to state definitely and accurately what is their expense. The following is a copy of two communications which I received a few months since, in reply to some inquiries which I had made. The first is from Miss Aldersey, an English lady, who is conducting a large and flourishing school for girls.

“My dear Sir,

“In answer to your inquiries; I have thirty-nine girls in my school. Twenty-four are studying English. One Chinese teacher is engaged, and one lady to teach English, who can govern and in part superintend the Chinese department. The annual expense for wood, oil, food and cook, is \$497; for one teacher, one coolie and two women servants, \$156; about \$150 is sufficient for clothing, beds and bedding, and furniture for dining and bedrooms.

“In the above estimate, it will be seen that neither house-rent nor school-room furniture is included. Having much pleasure in promoting your wishes in any way, I subscribe myself,” &c.

From the above statement it will be seen, that a school of about forty girls is sustained at an annual expense of about \$600. Adding to this \$100 for house-rent and school-room furniture, which would probably be sufficient under ordinary circumstances, the average expense for each pupil would not exceed \$23. This, certainly, does not prove that schools in China are “*very*” expensive.

The second communication is from Rev. Mr. Way, of the Presbyterian Board, who has charge of a similar school for boys. I give it entire, as it all has an important bearing upon the subject of schools.

“Feb. 9, 1848.

“Dear br. Lord,

“Your note of yesterday came to hand in good time. It affords me pleasure to give you any information in my power on the subject of schools. I will now endeavor to answer your inquiries. And first, as to the size of our school;—it was our intention, when our school was formed, to limit the number to thirty. We thought that one Chinese teacher could not properly attend to more than that number, and that the missionary who undertook the superintendence of the school had not time, apart from the study of the language, to instruct more than thirty. Circumstances apparently providential have, however, induced us to take another pupil into the number, so that at present we have thirty-one. Again, as to one or more Chinese teachers,—my experience thus far has been that one Chinese teacher cannot do justice to more than our present number. In the morning and evening recitations of the pupils he is now assisted by my own teacher, though I think he *might* get along without this assistance. Should, however, the number be increased, I doubt whether he could do justice to all. As to the amount of my time required, duties will devolve upon the superintendent, and, of course, an increase of his time will be required for their performance. This I think will continue to be the case until native youths, educated in our schools, are able to assist us. I am assisted in

the school by Mr. Quarterman; and at present it requires about four hours of our united time each day to discharge the duties of the school; each of us, therefore, now spends about two hours daily in the school.

Again, as to the study of English;—we formed our school upon the principle of not teaching English to any but those who, after a long trial and close scrutinizing of their characters and dispositions, gave evidence of future usefulness, and prospect of being associated with us as assistants; consequently, we have recently formed a class of four of the most promising boys, who are now studying English; and the number will not probably be increased for a considerable time.

“On the subject of expenses, we have the experience of two years to guide us in forming an estimate. The annual expenses of our school, including rent, teacher’s salary, clothing and food for all the pupils, has been somewhat more than \$700 (Mexican), though not as high as \$750. It may, however, be proper to remark that a smaller school than ours could not be conducted proportionally as cheap; and, on the other hand, that the expenses of a larger school would not be increased in proportion to the increase of the size.

“These, I believe, are the subjects mentioned in your note; but as you have given me the liberty of making any suggestions, I will venture to make *two*. And, first, if you decide upon opening a school, make it a boarding school by all means. The additional expense above that of a day school is much more than compensated by the satisfaction afforded in teaching, and the greater prospects of future usefulness. Secondly, do not be in haste to fill up the number you design to make up your school to, but *pick* your boys as they come, and do not hesitate to turn away any who, upon trial, do not give satisfaction. You can get as many boys as you please without difficulty, and, therefore, there is no use in taking every hoy, whatever may be his character or abilities.

“Hoping that your efforts in this most important department of missionary labor may be crowned with great success, I remain,” &c.

In this school also, it will be seen that the average expense of each pupil is less than \$24 (Mexican). Mexican dollars pass at Ningpo at a dis-

count of about 7 per cent. Whether schools at the other ports are more or less expensive than at Ningpo, I am not able to say; but I presume they may be somewhat more expensive, at least at Canton and Shanghai. But even there they are not found to be too expensive to be profitable by those who have tried them, and who are, therefore, best prepared to judge.

Their alleged needlessness.

Another objection that has been urged against sustaining mission schools in China, is, that they are not necessary. But what is here meant by the word “necessary?” If by it is meant that without mission schools nothing can be done for the spiritual good of the people, then we grant that they are *not* necessary. But in this sense they are necessary *no where*. But if it is only meant that they are not very important,—that their place is tolerably well supplied by native schools,—then we cannot admit that they are not necessary. What is our object in establishing mission schools? Is it merely to open channels for our charitable contributions, by picking up in the streets the dirty, the ragged, the diseased, and the helpless poor, ministering to their bodily necessities, and rending away the veil of ignorance that shuts out from immortal minds the light of truth? If this were our only object, even then, tell us not that mission schools in China are not necessary. But this is not our only object. We look higher and far beyond this. Had we come to China with the enthusiastic hope of effecting with a *few* struggles the overthrow of this mighty empire of idolatry, then we could be willing to dispense with such tardy measures. We would endeavor to seize with our own hands the torch of divine truth, and hurl it blazing through all this wide and dark land. But we have no faith to believe that we have been called to such brilliant achievements. It has pleased God to give us a slower and more difficult work. This mighty citadel of idolatry can never be taken by scaling or hattering its walls. They must be *sapped*. To this work, therefore, we should not be slow in addressing ourselves. Knowing that we have a great and difficult work before us, let us, like wise men, lay it out upon a broad and permanent scale. Let us lay the *foundations* of our building, not upon the crumbling ruins of idolatry, but deeper in the soul of society. *Let*

us train the young. At this national fountain let us plant the tree of life, that its healing leaves may be wafted downward upon its ebbing tide.

Their powerlessness to save.

But it is asked, Suppose we establish and sustain schools among the Chinese, and succeed in educating many of their youth, and thus effectually and forever wean them from their idolatry, what, after all, have we gained? We have not yet converted their souls.

To this it may be replied, in the first place, that the conversion of the soul forms no part of the missionary's work, or, at least, whatever part he bears in this work is performed in preaching the gospel. And this, in its proper sense, consists in getting before the minds of individuals, of communities, and of nations, the clearest possible conception of the Divine character; of themselves as sinners; and of Christ as the only way of salvation. The religious education of heathen youth, therefore, is not aside from the appropriate work of the missionary.

In the second place it may be replied, that we have been preparing the only class of persons from whom we have any reason to believe that God will raise up an effective native ministry. And it may be added, that without a native ministry, and a native educated ministry, but little comparatively can be done for any pagan land, much less for China; whose language but few, if any, except themselves, can perfectly acquire. The church may educate and send hither a few tens or scores of missionaries to toil and die, and when they are gone others may come and take their places, but they, too, must soon pass away. And thus after the succession of years and ages, we may inquire what has been accomplished? A few, it is to be hoped, will have been converted and gathered home. The scriptures, though perhaps imperfectly, will have been translated, and something accomplished towards the creation of a Christian literature. This, it is true, in itself considered is a great work, a work worth far more than the money and life it will have cost; but considered in reference to the evangelization of this whole empire, it is small indeed. China still remains a pagan land, with her institutions of idolatry firm and unshaken as her own everlasting hills. To overturn these, and build upon a

better foundation those of the gospel, she must have a native, educated ministry. This ministry must be raised up in our mission schools. To look for it from any other source, as it is now unreasonable, so in the end it will disappoint us. Where do we look for our ministry at home? Is it not principally,—I might say *entirely*,—from our Christian schools?

Sufficiency of native schools.

What is said about native schools being adequate to this work, seems to me to be entirely a mistake. We need only acquaint ourselves with their character,—indeed this is not necessary,—we need only mingle with the literary men, in order to be forced to this conclusion. I would by no means underrate the Chinese system of education. It may answer very well their purposes; but for the purposes of the Christian ministry it is necessarily inadequate. To learn the form and meaning of the characters of their own language; to acquaint themselves with the doctrines of Confucius; to be able to recite memoriter their ancient classics; and write with a free and beautiful hand; these constitute the perfection of Chinese scholarship. Now who needs to be told that men thus educated are yet but poorly prepared,—supposing them converted,—for the work of the Christian ministry? They could not with safety be entrusted with such an office, without much previous Christian instruction,—instruction the most of which they ought to have received in childhood. Indeed, a man who grows up a heathen in China and is converted in middle or advanced life, can seldom be so instructed as to make an intelligent and safe minister of the gospel. This must be the work of Christian schools, commencing early in life.

Tendencies of mission schools to denationalize their pupils.

It has also been objected, that schools conducted by foreigners are calculated to unnationalize the pupils and thus alienate them from their countrymen. But this cannot be so; since they are always required to study their own language and literature, under their own teachers, and after their own manner, so far as that is found to have an advantage. In many cases they are allowed to study no other language. If, then, it be asked what advantage our schools can have over

those conducted by natives, we answer, that while we, as they, teach our pupils a pagan language and a pagan literature, we do not require them to embrace and practise a pagan philosophy. We endeavor to point them to a more excellent way. We have one to tell them of, who is wiser than their sages, one who has taught a profounder yet simpler philosophy, and one in whom if we believe, we shall never die. We endeavor, also, to teach them several of the sciences, by which their knowledge is increased and their intellects strengthened. And thus they will not only be less susceptible to the idolatrous influences around them, but also more likely to be convinced by the truths of the gospel.

Educated talent often misapplied.

But there is one more objection to which I wish to allude. It is that many of our pupils have been, and are still likely to be, employed in foreign trading establishments; where they are usually under such influences as are calculated to divert their minds from the subject of religion. This is, doubtless, a serious objection; but it is far from being peculiar to China, or to any pagan land. This evil, however, as it here exists, if it cannot be entirely prevented, can be greatly lessened, by adopting the plan of our Presbyterian brethren at Ningpo, of not teaching English to any of their pupils except to a few, who after a long acquaintance and trial should give peculiar promise of usefulness. There is another method, I think usually adopted by the Catholics, which I am inclined to think would be better still,—that of teaching our pupils the Latin instead of the English, and making this the medium of our scientific and theological instructions. This method might, perhaps, be more wieldy in the hands of the Catholics than in ours, as they are usually more familiar than we with that language. But I do not think that even we should find it unmanageable.

I have now briefly referred to the more prominent objections usually urged against the establishment of mission schools among the Chinese. Whether I shall have effected any thing in their favor, I do not know. But I have at least performed what I felt to be a duty. Should the wisdom of the Committee approve of the measure, and should their means allow them to authorize us to establish a boarding school at Ningpo, I should

receive its intelligence with great delight. And until they approve or disapprove, I shall wait in hope. The commencement of a school would not necessarily require any other help than we now have, although, of course, we need help very much, not only for schools but for other labor. I think that a single lady of the right character could conduct either a school for boys or for girls, with what assistance could easily be rendered her from the family with which she would be connected. I have at present a small day school under my care, numbering some twelve or fourteen. If this could be changed into a boarding school, I think its usefulness would be increased far more than enough to pay the expense.

FRANCE. — *Letters, &c., of Native Assistants.*

The following communications from some of our fellow-laborers in France are published for the twofold purpose of introducing them to the fraternal regards of our readers, and of exhibiting in some measure the character and conditions of the work which is now going forward in that country for its evangelization. The letters were addressed to Mr. Willard, by whom they were translated and forwarded.

Letter of Mr. Lefèvre.

Mr. L. writes in October,—

In the painful task of preaching the gospel, the Lord from time to time gives his servants cause for encouragement; he has just done this for me at Barenton-sur-Serre, where I have recently established religious meetings. I repaired to the house of the mayor of that village the 10th of last month, with a letter informing him of what I intended to do in his village. But, as I expected, that mayor, (who gives and accepts dinners reciprocally with the curé,) forgetting in what time we are, opposed me, objecting that the house chosen by us did not present the qualities required by the police regulations, because, 1. It was not large enough; (there were at that time but three persons in the village recognized as Protestants). 2. It was not substantial enough; and 3. It was not salubrious, on account of the quantity of stagnant

water always standing in the road before the door of that house;—that for these three reasons he thought he was right in refusing an authorization. I thanked the mayor for the interest he took in our life and health, and told him that, though we were altogether as much interested in them as he was, I nevertheless did not see that his objections were sufficiently well founded for him to prevent our meeting for the exercise of our worship; as there could not have taken place so great a change in that house since one year ago, at which time they still held wakes there; and that moreover I did not come for an authorization, of which I had no need, but to leave with him my declaration, and to receive from him an acknowledgment of the document deposited. Thereupon he requested a few moments, and he soon came back with the village schoolmaster. After having conversed with him of our business, and having replied to all his questions concerning religion, he took my part and persuaded the mayor to give me the receipt which I demanded; and he told me, before the persons present, that if it were not the hour of vespers he would attend my meeting; but that he would send his two children. They came in effect, and more than three-fourths of the people of that little village. The Lord blessed me abundantly,—all was well.

As I am going to hold a meeting there the third Sunday of each month, I repaired thither, of course, the 15th inst.; but later than 2 o'clock, as was stated, because it was at that hour that the review of the battalion of the National Guard, to which I belong, was to take place; and as I had requested leave of absence, the officers were divided upon the question; nevertheless, after a long debate, it was decided that they could not refuse me; this, I say, was the reason why I could not be punctual at 2 o'clock, as I had promised at my preceding meeting. Consequently I had not so many people as at that meeting. The schoolmaster had his vespers an hour earlier in order to be present. Still there were twenty-five persons, who had not only persevered in waiting for me, but also accompanied me a league of my way after the meeting. The schoolmaster, whom I have since seen and with whom I had a good conversation, also manifested much friendship for me. I have a good prospect in that little village.

Letter of Mr. Foulon.

LaSère, Nov. 29. I see with much pleasure that my sojourn in this region will not be without result. The Lord will awaken some of the dead; already he seems to say,—“Where have ye laid him?” Mayot and Rouy are the object of my cares, but also of my hope. I preached there first without making any declaration to the mayors; but the hearers becoming more numerous, I thought I ought to prevent all vexation. I, therefore, made the following declaration:—“To the mayor of Mayot,—Sir, I have the honor to inform you that there will be henceforth, every Sunday at about 10 A. M. and 2 P. M., religious assemblies at the house of Mr. Joseph Béguin. I beg of you, very respectfully, to grant us protection according to the tenor of our constitution.” I carried this billet to its address. The mayor was not at home. Not finding the adjoint, and wishing not to make two journeys for one, I went to the house of a member of the municipal council. He would not acknowledge the reception of my declaration. It was in vain I observed to him that I asked no authorization, that I came only to make known to him that I was going to avail myself of a right; he would hear nothing, so great was his fear of the curé.

The next day, 11th of Nov., I received a letter, and went immediately to the house of the *Juge de Paix* of the town. He received me very civilly, and when he knew who I was, “Sir,” said he to me, “some of the inhabitants of Servais have sent a petition against you to the ex-préfet de l’Aisne, and I have been charged to make inquisition into this subject. The depositions counterbalance each other;—before doing any thing I wished to see you.” He read me the petition. It gave, or rather pretended to give the history of our beginnings in that place; it related our prosecutions, and finally asked if it was permitted a few Protestants to have a temple at Servais, to have part in the cemetery, to enter it by the same gate, and especially to insult the Catholics, to call them, when they passed near them, children of darkness. The petition being read, I said, “As to the first questions, it is for the authorities, the laws of the country, to judge of them; but the last accusation is a lie; besides, I do not see how the insult which a single individual of our number might

have offered to a Catholic, could draw after it our banishment from Servais,—the guilty one alone should be punished.” “One of your enemies,” said he, “for I recognize them very quick, told me just now that they are not those already of your religion, who offer insults, but those who incline to your side.” “We have, then, nothing to do in this affair; you understand, sir, that we cannot command those who listen to us to insult others; that would be overthrowing what we wish to establish; besides that, our conscience, our doctrines are opposed to such things. Above all, we preach regeneration, the conversion of the heart; and we find the model of our preaching in the Gospel by John, chap. 3; where the Lord Jesus says, ‘Except a man be born again, he cannot see the kingdom of heaven.’ And our preaching is confirmed by what the Apostle Paul says to the Corinthians:—‘If any man be in Christ Jesus, he is a new creature; old things are passed away, and all things are become new.’” “But it is not so easy,” said his lady, “for villagers to change themselves.” “That is true, madam, it is even impossible, impossible for villagers and townsmen. Nor do we tell them that they can, of themselves, change themselves. We direct them to the Holy Spirit,” &c., &c. “There was a man here just now,” said she, “who affirmed that two women of Servais said, when they were beaten by their husbands for becoming Protestants,—‘Strike, strike, the more you strike, the more you will efface our sins, the wider will you open heaven to us!’” “Madam, it is not true, at least of Servais, that two women have embraced the gospel without the consent of their husbands; but had you known our principles you might have said to that man that he did not tell the truth; for we do not believe that we can efface our sins by our sufferings or by our works. The blood of Jesus Christ is what effaces them, that is the only thing (*savon*) by which we pretend to be cleansed from our faults,” &c., &c. It gave me pleasure to announce to her Christ, Christ crucified. Her husband then said to me,—“I had said that I would go to hear you; but it is always on Sunday that I am most occupied.” “Sir, whenever it shall please you to honor us with your presence, it will give us pleasure.” I informed him of the declaration I had made to the authorities of Mayot, in order that if any

thing happened the next day (Sunday) he might understand it; and I withdrew, thanking him for the kindness he had manifested to us.

On Thursday, 23d inst., I went to make to the mayor of Rouy the same declaration which I made at Mayot. After the usual civilities, I gave him the little letter. When he had read it, I requested him to give a receipt. “I will refer it to the Préfet.” “As you choose, sir; but you will, I hope, be so good as to give me a receipt.” “You are English emissaries; the English meddle too much with our affairs.” “Sir, our meetings are purely religious, there is nothing political connected with them.” “You are English emissaries,—you would better look out,—you come to trouble every family. The religion of Christ, all religions are but lies.” “Sir, I did not come here to invite you to abuse my religion; I have not insulted you,—do not insult me;—I come to tell you that I am going to use my right, and nothing more. And as for you, your duty is to prevent any one from troubling us. You know that in our republican constitution there are penalties provided against those who disturb religious assemblies;” (his son, who was there, had attempted to trouble us the preceding Thursday). I told him that the two witnesses whom I had with me, were a substitute for the recognition which he refused me; and after having saluted him very respectfully, I went away to hold a meeting of some hundreds of persons. May my adorable Savior hear my sighs, and bless my effort; may his word be received.

We append a few extracts from journals of colporteurs employed at Paris under the supervision of Dr. Devan.

Journal of Mr. Herbet.

Aug. 7. Visited a woman who, when she heard that I spoke from the word of God, came near to examine my books. She said she had a bible, and prized it very highly. Conversing with her upon the subject of religion, and she asked why Protestants do not use images in their churches. I replied, “because they are forbidden in the word of God.” “Then,” said she, “what do you have to make you think of God?” I replied, “God in his word has taught us how to think of him, and how to worship him acceptably.” I tried to speak of salvation by grace,

and she replied that she believed salvation must be by grace alone, for all the works in the world will never wash away one sin. In parting she thanked me, and said "Go on in your work; sell as many bibles as you can, that poor sinners may be saved."

8. Looked out for a convenient baptizing place, and sold two testaments.

19. Called on Mr. L. He seems very anxious to spread abroad the truth of the bible, but rather with a view to better the moral condition of the people than to secure their salvation. We tried to impress upon him the truth that salvation is a personal affair, and that, while it is good to try and improve the moral condition of others, our first inquiry should be, "Are our own souls safe?" We each of us need the influence of the Holy Spirit to change our heart, for He alone can do it.

20. Called on Mad. F. She seems to love the bible, but is not clear on the doctrine of salvation by grace. She is anxious to be instructed, and we prayed together that the Holy Spirit may enlighten her.

21. Visited Mr. La J. He is strong in the faith, although too weak in body to meet with us for worship.

23. Called upon a woman who, although not a Christian, earnestly desires to be one. We directed her to the Lamb of God as the only one who could pardon her sin, and engaged in prayer with her that He would reveal himself to her as the way, the truth, and the life.

Sept. 1. At 6 o'clock this evening called upon a family and remained until 10, conversing upon religion and answering their numerous questions. They are not Christians, but seem willing to hear and converse. The wife was very much opposed to Protestants, which is not surprising, as she has been educated in a convent. Her husband, however, invited us to call again.

7. Visited Mad. F. This woman seems greatly to desire instruction in religion, and every time I have called upon her, has invited me to read and engage in prayer with her. Her views are not clear upon the doctrine of salvation by grace, yet I think her a believer in Christ.

13. Visited Mr. P., and after engaging in religious conversation for a short time, I read a part of the Gospel by John; and he desired an explanation of the words, "If ye eat not of the flesh of the Son of Man and drink

his blood ye have no life in you." This passage, he thought, referred to the Lord's Supper. We tried to disabuse his mind on this point, and spoke of the way of salvation. The subject of *free grace* he did not comprehend. He thought, if true, it would take away all restraint from evil; but we told him that the faith of God in the heart is a holy principle, and must produce holy fruits.

19. Called upon a man who says he knows how to read, but is obliged to work so hard that he has no time to read the bible. I told him this objection, so often urged, is valueless in the sight of God. Offered to sell him a New Testament, but he declined purchasing.

22. Called on Mr. T. Our conversation was principally on the subject of baptism. He inquired particularly about our sentiments, and seemed to acquiesce in all I told him. Afterward called on a workman who, although a Catholic, expresses himself more edified by the Protestant than the Catholic mode of worship. Upon leaving he invited me to call again.

Oct. 3. Visited Mad. S. I think her a Christian, and she expresses herself willing to be baptized.

Nov. 1. Visited and conversed with a man who says he cannot see much difference between the Catholic and the Protestant church. I explained to him many points of difference, and he appeared to accept the explanation.

11. Called on Mad. Le C., and tried to interest her in the subject of religion. To my question, what would become of her if she died to-day? she replied, if she had done good works enough, she would go to heaven. I told her good works would never work out our salvation, and tried by a simple comparison to show her that we owe God a debt which we cannot pay. Christ must do it for us.

23. Visited and conversed with a man who is, I believe, a Christian, but who does not agree with us in the fundamental principles of the gospel. He thinks one may be a Christian to-day and not be one to-morrow,—the matter depended upon our fidelity. I told him if it depended on us, I thought we should all come very far short of the kingdom of heaven. Afterwards talked with a man who professes to be friendly to the gospel, but says he cannot meet with us on Sunday because his wife, being at service, only returns home on that day and he must promise

nade with her. He promised, however, to come if he could. Another one, to whom we spoke of the bible, said it was an excellent book; but he applied it rather to the present life than to the life to come. He promised, however, to attend our meetings.

25. Held conversation to-day with a man upon the subject of baptism. He does not believe that the mode of baptism is prescribed in scripture, because, he says, we are not told what is the quality of the wine we must drink, nor what the quantity of bread we must eat. I told him the case was not an analogous one. One ordinance did not refer to the other. We could not, for example, be buried with Christ by baptism in a cup of water. That, he replied, was the baptism of the Holy Spirit.

26. Visited Mr. R. He and his family are in a very trying condition as it respects this life. They are very poor; and he says it is absolutely necessary to sell on Sunday as well as through the week, to gain a bare livelihood. I told him that God's promises to his children were first spiritual and then temporal. We were to seek first the kingdom of God and his righteousness, and all things else are promised afterward.

29. Called on Mad. S. This woman seems always strongly attached to the word of God and firm in the faith. Called on a man who, although he has little or no time at his own disposal, makes up his deficiency by reading the bible while eating his meals.

Journal of Mr. Devain.

Nov. 19. While travelling to-day I met several persons, to whom I offered testaments and spoke of the importance of the word of God. Some purchased the book, not so much for themselves, they said, as for their children. The idea of instructing their children in the truths of the bible seems to be a very common one.

20. Went to Puteaux and spoke freely of the value of the word of God to many of the workmen of that place. I sold six copies of the New Testament; some purchasing from curiosity and some for their children. May God bless the truth in their hands to the hearts of both parents and children.

22. Sold a number of testaments to-day principally to females. I took occasion to show them from the scriptures, that the religion they were trust-

ing in is a false one. They received my explanations gratefully, and manifested a strong desire to commence reading for themselves.

23. Visited Sevrès, and sold a number of Testaments; one to a young man, who commenced reading it as he would an ordinary book; but I told him that it is the word of God, and, as such, demands strict attention and obedience. Had an interesting conversation, too, with a young man who assured me that he had never heard a sermon nor an explanation of the scriptures. He promised, upon my invitation, to meet with us next Sunday. A wine merchant in this village bought a testament from curiosity, as he had never seen one before.

27. Sold a testament to a man who soon will leave for Algiers.

28. The father of a family bought one of my books to-day at the request of his daughter. May it be the word of life to them both. Sold another to a woman who said her son-in-law had burned the only one she possessed, because it was a Protestant book. Called also upon a woman who, although a Catholic, heard gladly the truths of the bible, and requested me to call again.

29. Called upon a woman who seemed very willing to purchase, and promised to read. After I had gone out, she opened her testament at the 12th chapter and 9th verse of the Revelation of John, which reads somewhat as follows:—"And the great dragon was cast out, that old serpent, called the devil and satan, which deceiveth the whole earth, and his angels were cast out with him." Frightened by what she could not understand, she ran into the street after me, saying that I had sold her the word of the devil and not of God, and praying me to take it back. I told her to keep her book and read it; and when I called again, if she could prove to me that the book was a bad one, I would certainly accede to her request.

Oh may God add his blessing to the seed thus sown, and awaken and regenerate many who are now dead in trespasses and sins.

BASSA MISSION.—Letter of Mr. Vonbrunn.

On leaving the mission in April last, our lamented missionary, Mr. Clarke, commit-

ted the immediate charge of the school at Bexley to Mr. Vonbrunn, a native assistant, whose letters have repeatedly been spread before our readers. In the following communication, after an appropriate allusion to the death of Mr. Clarke, and an expression of confidence towards Him "who graciously hears our prayers," Mr. V. writes under date of Nov. 21.

General state of the mission—School—Baptisms.

With regard to the state of our mission since our dear brother, Mr. Clarke, left us, at which time I took the school under my superintendence, I will state a few particulars. I have been employed here, under the patronage of the Board, about four years; and think I can observe a decided improvement in my country people. Attendance at church on the Lord's days, and our preaching to them on those days, are regular. Comparing the state of things in the mission at the present time with the time past, it must be observed and acknowledged that the Lord is blessing and prospering the means which are employed for the spiritual welfare of the people of this country. Though Satan is trying to counteract the attempts which are made for abolishing the kingdom of the devil and darkness, yet, as the natural night gives way to the day, so we trust the darkness of ignorance, superstition and heathenism is gradually giving way to the cause of our blessed Lord, who must reign till he hath put all enemies under his feet.

The number of scholars in this school is forty-six; fifty-eight scholars in all, including the twelve which the little school at Benjamin Harris's town contains.

I am happy to state, nine individuals of this country, that is, two young women and seven young men, all under this mission, have been added to the church by baptism since Mr. Clarke left this country. Thus it may be plainly seen, the seed which was sown in weakness, has begun to rise in power in the hearts of some. We are now seventeen in number, the Bassa communicants amongst the rest, in this mission.

It is with pleasure we see that some of our Bassa women have begun to appreciate the advantages which are derived from the cultivation of the mind, and civilization. It is a common thing

now for many of them to attend divine service; when they are neatly dressed, after the manner of civilized women.

Now, Christians, though our mission is deeply afflicted through the death of the Rev. Ivory Clarke, yet we hope our benevolent friends in America will not be discouraged, but endeavor to realize the truth of the apostle's word, "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." Our compassionate Redeemer will not despise the day of small things. A bruised reed shall he not break, neither will he quench the smoking flax; but we will pray he will raise it to a flame.

Letter of Thomas G. Clarke, or Gawiwi Zeediu.

The letter from which we make the following extracts, was written by one of the assistant native teachers in the Bexley school. It contains some interesting particulars not communicated in the preceding letter; and more especially announces the sad intelligence of the death of Kmanyo, or John Wesley, who left this country for Liberia in June. (See Mag., p. 269, last vol.) He died at Cape Coast, Aug. 31.

The writer of the letter joined the mission school when located at Edina, and is now about twenty years of age.

I doubt not you will like to hear from us, and how things are going on here since the departure of the late Rev. Ivory Clarke. Before he went away from us, he appointed br. William Crocker and me teachers in the school here. Since it became our lot to have charge of the school, under the superintendence of Mr. Jacob Vonbrunn, it has been regularly attended, as usual. All the scholars are improving well; the greater part of them study arithmetic, grammar, geography, and other different books both in English and in Bassa. Almost the whole number of the scholars can read in the scriptures, with the exception of some of the little boys and girls, and those that were recently admitted into the school.

Br. John Jones is stationed at br. Benjamin Harris's, and is teaching the school of that place; the number

of his scholars is twelve; ours forty-six, including both sexes. Since the departure of our teachers, the Lord has blessed us in converting some of us. He has converted nine of us, who, at different times, have been received by baptism into Christ's church. I hope the Lord will enable us to praise Him while we live in this world of sorrows. On every Monday night we have a prayer meeting in our own house; also on every Tuesday night we have a prayer meeting at Benjamin Harris's, and on every Wednesday night we have a prayer meeting in the mission church. So we have three meetings of prayer every week. I hope the Lord will enable us to press forward in well doing, knowing that our labor is not in vain in the Lord. We hope, also, that He will add to His church daily such as should be saved.

Mr. Jacob Vonbrunn preaches to us every Sunday morning and sometimes in the evening. We like his preaching very much, because he preaches in our own language; so that every person

of the Bassa people that comes to the church can understand him well.

Dear brother, I am very sorry to tell you that our br. John K. Wesley is dead. We heard this heavy and sad news from Mr. Bushnell, at Gaboon, this same week. Oh how grieved and disappointed we were, when we heard this intelligence! The reason we had not heard that he had left America, is, the captain did not stop here. John died at Cape Coast, as we are told. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." "Blessed are the dead which die in the Lord." Though we have not seen his face in this world, yet we hope we shall see each other in heaven, where we shall dwell and part no more forever. Pray for me, that I may be able to teach my fellow countrymen the fear of the Lord Jesus Christ. This is the prayer of your African brother in Christ. Please write to me by the first opportunity. My love to all your friends.

Other Benevolent Institutions.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Converts from Romanism.

The statements which follow, will gratify the desire of many in this country, who wish to be more fully informed in respect to the converted Italian priests, heretofore assembled at Malta, and their contemplated plans and movements. The extract is from a letter of Rev. Mr. Dwight, of Constantinople, dated Oct. 27, 1848.

I must mention also, among the pleasing changes that I notice on revisiting Malta, that now the word is regularly proclaimed in Italian by a converted priest from Rome. I have attended the service uniformly since our arrival; and rarely have I heard the gospel preached more discriminately or more eloquently. Would that more who understand this language, were inclined to come and hear the joyful sound! The largest number I have seen present, on any occasion, is seventeen or eighteen, all of whom were Protestants, though eight or more of them are converts from the papal ranks.

So much has been said of the converted Italian priests in Malta, that I shall not probably communicate any thing new to you on this subject. By way of refreshing your memory, however, I will just say that there have been congregated together here, within the last two years, six or seven Roman Catholic priests and monks, who have forsaken the Roman Church and embraced the Protestant faith. Two or three of them are from Rome itself, two from Egypt, one from the Greek Archipelago, and one from Constantinople. These were all led by the study of the bible, and by reading other books and tracts, to a knowledge of the errors of the papal church and of the truth of Protestantism, while actually performing the functions of the priestly office in their respective locations; and they found their way to Malta, one by one, partly on account of the difficulty, amounting in some cases to an impossibility, of professing Protestantism where they were, and partly because of the inducements held forth to such persons by the Protestant College established in this island. Two of them were preachers of a high order and in great reputation, in the very centre of popery itself.

They were all, until recently, connected with the Protestant College here. Some of them were employed as teachers in part; but all of them were under a course of training, with a view to ultimate labors in Italy, for the conversion of their own people to the evangelical faith. Not long ago, however, some serious charges were brought against two or three of them, which led to an entire change in the relations of all to the college, and in the plans of the Committee in England in regard to them. I believe that only three are now connected with the college in any way. Two have left Malta; one of whom is Dr. Achilli, who is at present in England, endeavoring to excite an interest in behalf of Italy; and it is said that he is going to America with the same object in view.

Whether the charges against the individuals, alluded to above, were satisfactorily proved or not, it is not for me to say. Even on the supposition that they were true, a good cause ought not to suffer injury therefrom. If some of these conversions are spurious, we may charitably hope that all are not. Let us never forget the case of Judas among the chosen twelve.

So far as man can judge, the character of at least some of these priests is unsullied. Of Dr. Desanctis (the preacher) in particular, I hear but one opinion expressed; and that is most favorable to his piety and general worth.—*Miss. Herald*.

SOUTH AFRICAN FRENCH MISSION.

The Society of Evangelical Missions, founded in 1822, opened the following year a Mission House at Paris, for the training of young men desiring to devote themselves to the missionary work.

The first missionaries brought up there departed for South Africa about the middle of the year 1828, and their sphere of labor has been confined to the various tribes of Bechuanas, which under the respective denominations of Battapis, Bapoetos, &c., have become familiar to the English ear, through the travels of Campbell, and the Christian chivalry of the well-known Moffat. Twenty-three missionaries have been sent out since the commencement of the Institution. That number was reduced in 1848 to eighteen; all but two are married; and the mission, including women and children, amounts to seventy persons. The wives of the missionaries render valuable service, by instructing the ignorant of their own sex, inculcating habits of order, economy, and propriety, and coöperating with

their husbands in implanting the first seeds of instruction amongst their children.

The habits of this people are chiefly nomadic, and although their subsistence might be easily made to depend upon their flocks, and upon the abundance of game afforded by the country, yet a kind of hereditary love of strife keeps each tribe in continual enmity with its neighbor, and their relative prowess is tested by the success which crowns their incessant encroachments upon the property and cattle of the adjoining settlements.

No fewer than fourteen stations have been established among these people, by the zeal of the French missionaries, thus bringing within a certain degree of their control a population of about 40,000 souls; but the influence of the mission does not end here. Churches and schools have been founded in many parts of the adjacent country; and, while engaged in carrying the message of salvation, the missionaries have not neglected opportunities of improving the social condition of the natives, but have assiduously applied themselves to their elevation in the scale of civilized life, by inculcating various branches of the useful arts, and diffusing among them a taste for the necessaries and conveniences of a new and improved gradation of being.

The missionaries have zealously applied themselves to the study of the language, into which they have translated many portions of the Word of God, besides valuable elementary works and tracts. Annual reports of the Society's proceedings are regularly published, from which the following facts may be gathered. During the eighteen years in which the work has been carried on, several hundred natives have been baptized, and subsequently admitted to partake of the Lord's Supper. Numbers present themselves every year for admission into the church.

The number of communicants in the different stations may be estimated at about 1,000, and that of the natives frequenting public worship, at from 5,000 to 6,000. Last year, 1,900 Bassontas attended at the baptismal ceremony of fifty of their adult countrywomen; and in one year only, 500 Bechuanas have demanded admission into the church.

The converts give evidence of their sincerity by a consistent walk. Many among them have died in the faith, and manifested in their last hours feelings of established peace and Christian hope.

The schools are attended by adults as well as children, the number of scholars now amounting to 3,000. The desire for reading and instruction is spreading throughout the country, so that the mission press

cannot overtake the urgent wants awakened by evangelical preaching. The natives who have embraced Christianity are beginning to build clean and comfortable houses, in place of their smoky and unwholesome huts. Instead of dirty and loathsome skins of animals, with which they were formerly clothed, they wear a jacket and drawers.

The women, who have learned to sew in the mission schools, make clothing for themselves and their daughters. Many chiefs, and sons of chiefs, have already been baptized, and the king of the Bassontas, a powerful and influential prince, convinced of the truth of Christianity, and the excellence of European civilization, encourages his subjects to embrace the gospel.

Among the Bassontas, polygamy and circumcision are gradually disappearing; cruel rites are abolished; aggressive expeditions becoming more and more rare, and peace begins to reign amongst nations whose chief practice was but lately war and bloodshed. Finally, agriculture is progressing, and there is reason to hope that at a future, and not far distant time, the nation of the

Bechuanas will take rank among Christian people.

To carry out these animating prospects, and at the same time to supply the insufficiency of laborers sent from Europe, the missionaries have lately founded an establishment, under suitable direction, destined to prepare pious natives for carrying on the work of evangelization.

In the accomplishment of their excellent and arduous undertaking, the missionaries have had to struggle with difficulties which those who are conversant with the adventures of Moffat can alone adequately estimate; but their labors have been crowned with success, to which Sir Harry Smith, in his late expedition against the Boers, bears willing and unimpeachable testimony.

In the opinion of all missionaries and travellers, to whatever nation or religious communities belonging, the French missionaries of South Africa are among the most efficient and devoted, while their establishments are among the most prosperous.—*Evangelical Christendom.*

American Baptist Missionary Union.

RECENT INTELLIGENCE.

China.—Missionary meeting at Ningpo—
 Utterior plans and measures.

The following letter is under date of Ningpo, Nov. 3, and is subscribed by Messrs. Dean, Goddard, Lord and Macgowan. Of the course of events antecedent to the interview spoken of, the reader will find some account at pp. 27 and 56, of the last two numbers.

It may be matter of interest to learn that so many of your missionaries have met at this place for fraternal conference and Christian communion. It has been good for us to be here. We have experienced in each other's society and counsels a pleasure, and, we trust, have derived from it a profit, which can be fully learned only by a residence in a heathen land. The pleasure and benefits of Christian sympathy are here more fully appreciated and more gratefully enjoyed, than while surrounded by the wise and good of a Christian country. After a long course of habitual contact with uncultivated, unchristianized mind, we enjoy, with a

peculiar relish, the sanctified society of Christian friends, who know how to sympathize in our sorrows, and identify their joys with ours. In coming together at this place, we cannot fail to recognize very distinctly the hand of God in directing our way. We have met, and consulted, and prayed, and wept together; and now we part refreshed by the interview, bearing on our hearts a still more lively interest in each other's happiness and success in the service of our common Lord, and with renewed proofs of the power and blessed effects of our holy religion in cementing more closely our hearts, and making us still more happy as they are called forth in desire for the good of souls and the glory of the Savior.

Br. Dean is about to return to Hongkong and br. Goddard to Shanghai, both with health greatly improved by a short residence in these northern latitudes during this cool and delightful season of the year. From present appearances it seems to us desirable that br. Goddard remove his family here in the spring, should no counter indication of Providence appear before that time. For the winter, it is

thought that Mrs. Goddard's health would not warrant another removal. Should they be located here, br. G. will be able to assist the brethren already residing at this station, and at the same time coöperate with br. Dean, at Hongkong, in the work of translation and preparing books for the use of our missions. Should the Committee think proper to make this arrangement, it is sincerely to be desired that they may be able soon to send a reinforcement to the stations of Bangkok and Hongkong. The indications of good to the people of this place demand our gratitude to God, and we trust that the members of the Board will not cease to pray for all, that the divine blessing may attend us and the mission.

At Ningpo the former teacher of Dr. Macgowan, baptized last year by Mr. Lord, is now acting as an assistant to the mission, and aids in the services at the chapel in the city. They have there an encouraging congregation on the Sabbath, both morning and afternoon; one conducted by Dr. Macgowan and the other by Mr. Lord, each assisted by the native helper. They have also a bible class, composed of six or eight Chinese, who meet each of the missionaries once a week, and manifest an interest in the study of the Christian faith. Some of these have requested baptism, one or two of whom afford encouraging evidence of their sincerity. The people of the city and neighborhood appear very civil and teachable, and we hope great good will result from your mission at this station.

Mr. Goddard returned to Shanghai on the 14th of November, from which place he writes on the 18th.

My health is becoming quite good; the cold agrees with me, does not cause a cough nor any unpleasant feeling at the lungs. Shall be able to preach again soon. I feel like a *young* man again. Br. Tobey leaves to-morrow for America on account of Mrs. Tobey's health. They have been very kind to us since we have been here. Their mission have rented a house for Mr. Percy, who has just arrived, and they kindly furnish me with two rooms, where we hope to pass the winter comfortably. I have also just fitted up a small out-room for a study.

Siam.—Letter of Miss H. H. Morse.

Our last advices from Siam are to Nov. 23; at which time Miss M., after alluding to her own employment during the summer, says:—

Mrs. Jones still remains well; with the same degree of cheerfulness, energy and vigor which characterized her at New Hampton. She has at present seven boys under her instruction, four of the number boarding scholars. Mr. Jones has accomplished much since his return to Siam, although much of the time he has been feeble. At present he appears better than usual, but I doubt if he ever again enjoy *firm* health.

Br. Chandler is full of business,—feels the need of rest, and is hoping in January to take a tour into the country with Mrs. C., who is still teaching her interesting group of little girls. Her health has been better the past season than during any summer since she came to Bangkok. Her Sabbath school,—composed of her own pupils and Mrs. Jones's,—she still continues also; upon that especially her heart seems to centre.

Br. Goddard's little church is doing better than we could expect in the absence of their pastor. We hope the teacher's wife, (who is a *very interesting Siamese* woman,) is a Christian; also another female, widow of the Chinese brother who died the week after our arrival. Have we not great cause for encouragement and gratitude to God? Oh may we all be humbled under a sense of his great goodness.

At the date of the above, Miss M. was temporarily residing at the "Upper Mission," or station of the American Board of Commissioners for Foreign Missions; having removed at the request of Mrs. Caswell, whose husband had died on the 25th of Sept. Of the decease of that esteemed missionary Miss M. writes:—

His end was peace. On the day of his departure he said to a Christian friend, "If this be death, it is by no means dreadful;" and a short time before speech failed him, "I die, but live." And he *does live*, not only in heaven, but in the hearts of all his missionary associates.

She adds,—

I have referred to br. C.'s removal as

a reason for my being at this station. To relieve in some degree the loneliness of his dear wife, I remained with her a few days after his burial, and when the time of my expected return home arrived, she begged me with tears to remain with her until Providence should open the way for her return to America; assuring me, at the same time, that she had already consulted br. and sr. Jones concerning it, and obtained their consent. So here I am, and shall probably stay through the present year, perhaps longer. As I have here every facility for acquiring the language which I could enjoy at my own home, and as Mrs. C. speaks the Siamese better by far than any other lady, it may, in that respect, be for my advantage.

Speaking subsequently of the lamented death of Mrs. Johnson, late of Hongkong Mission, in company with whom she had sailed for China, she gives the following expression to her memory of her worth.

Our intercourse during the long voyage and while we were detained at Hongkong, was such as greatly to endear her to my heart, and impressed me most deeply with a sense of her ardent piety. Her thoughts and conversation were much on heaven and divine things, and her apprehension of an *early departure* were often referred to by herself while we were together, and always, I think, with pleasure rather than pain. She gave me, as a parting gift, "The Life of Faith," (a book we had read much together,) and said, as she handed it to me, "Oh! let us live by faith *daily*, till we meet where faith is changed to sight." I trust *she did thus live*.

Maulmain.—Additions to the English and Burmese churches.

Mr. Howard writes under date of Nov. 24 :—

The Lord has blessed us with some additions lately to the English church in this place. On the 8th of October we had the pleasure to baptize one young woman, and on the 22d eight young persons were baptized. Of these nine persons, one was br. Stevens's oldest son, two were formerly connected with br. Simons's school, and the remaining six belonged to the

boarding school and premises, including my two oldest daughters. Br. Haswell has recently baptized three persons in connection with the Burmese church. It is hoped that these two churches will soon receive other accessions, for it is evident that the Holy Spirit is still working with us.

Expected return of Mr. and Mrs. Haswell.

In another letter of the same date, Mr. H. announces the intended return of Mr. Haswell and family to this country by the earliest opportunity, in accordance with the recommendation of the Maulmain Mission and with the approval of the Executive Committee. Provision had been conditionally made for his homeward passage in the ship *Coquimbo*, in which Mr. and Mrs. Bronson are to return; but owing to the transfer of the Calcutta and Maulmain mail steamer to another service, information of the arrangement was received too late to allow Mr. Haswell to avail himself of it; and a passage was engaged by him *via* England. Both Mr. and Mrs. Haswell have been for a considerable time suffering from ill health, rendering their return to America imperative; while, also, the labors of Mr. H. had become greatly impeded by the partial, but we trust temporary, loss of sight.

"It is well."

We subjoin the following paragraph from the close of Mr. Howard's letter.

Day before yesterday we could say that our lives had been spared nearly fourteen years in Burmah, and that with seven children given to us our family had remained unbroken. But yesterday we laid the lifeless body of our third little son in the grave. At about 3 o'clock yesterday morning he breathed his last breath, and at evening we committed his body to the dust. The effect of the event on the physical strength of his mother, in her feeble state of health, has not been small. It has confined her to her bed for the present; but, I trust, with a spirit submissive to the will of God. In this spirit I trust we are united, and could heartily reply to the interrogation, "Is it well with thee? Is it well with the child?" "IT IS WELL."

Arracan.—Letter of Mr. Ingalls.

Improved condition of the Kemmees.

Akyab, Nov. 27. A new Commissioner has taken charge of Arracan, who manifests the deepest interest in the Kemmees (not that others did not;) I have by his request called them to town, and expect that to-morrow a Kemmee will be appointed a head man over a large district, and that man a Christian. The Kemmees have been long oppressed by a Burman officer placed over them, and all my plans thwarted. God has interposed, and a day of deliverance has come. I am rejoiced at the brightening prospect opening before us. "The Lord reigneth, let the earth rejoice." These changes have given me additional work. We have two applicants for baptism. One is a Mussulman from Ramree, who is daily preaching, and gives good evidence of a change; he is the fourth from that city, and I hope not the last. The other is the Kemmee mentioned in my last. I cannot put him off. He comes out before a large assembly, and with *tears* pleads with me to baptize him. "Sir, I am afraid to die before I am baptized. I love God and pray daily to him, and believe in the Lord Jesus Christ, and I wish to be baptized." We shall have to baptize him, and the work must go on among the Kemmees. If you have not appointed a man for them, will you not appoint one?

28. The Kemmees have had their choicest hopes realized to-day. The Commissioner, Mr. Crawford, has appointed Tet Kwau head man, and turned out of office a man who for years has oppressed them. We meet with more real opposition from little head men than can be expressed; they, in fact, employ all the power of government in hindering the gospel. The Kemmee wilds are now free, and the work advances.

OBITUARY.

Death of Mr. Davenport.

Died at Alexandria, La., on the 24th of November last, the Rev. ROBERT DUNLEVY DAVENPORT, formerly member of the American Baptist Mission at Bangkok, Siam. From a letter received from Mrs. Davenport we learn that "his disease was chronic diarrhœa, with which

he had been afflicted two months, though most of the time able to be in school. He was not considered in danger till a day or two before his death, but then sank very rapidly, and his physician had no hope of him for the last thirty-six hours.

"The effect of the opiates which it was necessary to administer, prevented him from conversing much at the last; but when he was asked by a minister present, whether he was willing to depart, and whether he could place all his trust in the Savior in his last extremity, he replied, 'Yes.' His end, though unexpected, was calm and resigned; and we doubt not, he rests in peace."

Mr. Davenport was connected with the Siamese department of the Siam Mission, and labored in it in the twofold capacity of preacher and printer, though with some interruptions and embarrassments, from the time of his arrival at Bangkok in 1836 till 1845, the year of his return to this country. He was a kind and faithful coadjutor, estimable in his social relations, and evidently actuated with a sincere regard to the honor of Christ and a desire to advance the interests of his kingdom in the salvation of the heathen. For the uprightness of his intentions and disinterestedness he retained to the last the confidence of his missionary brethren and of the Acting Board. At the time of his death he was in the fortieth year of his age; his birth place Williamsburg, Va.

DONATIONS

Received in January, 1849.

Maine.

Kennebunk Port, Village ch. and soc.	19,80
Waldo Asso.; Robie Frye tr., viz.—Montville, ch.	20,00;
Liberty, ch.	10,00;
Knox, Fem. Miss. Soc.	2,25;
Rev. T. B. Robinson, towards sup. of Rev. E. N. Jencks,	10,00,
Wiscasset, John Sylvester	10,00
	72,05

New Hampshire.

Winchester, Phineas Howe	7,00
Concord, ch., to cons. Benjamin Damon L. M.,	100,00
	107,00

Vermont.

West Topsham, ch.	10,00	
Hardwick, a few friends	11,00	
	<hr/>	21,00

Massachusetts.

A friend, for the African Miss.	30,00	
Newton, Upper Falls, Miss Eliza Jameson, for Teloogoo Miss., 15,00; Fem. For. Miss. Soc., Miss E. Jameson tr., for Teloogoo Miss., 14,00,	29,00	
Jamaica Plain, ch., to cons. Nathaniel Weld L. M.,	100,00	
Framingham, ch. 50,00; Abner Haven 5,00,	55,00	
Boston, united mon. con. at Bowdoin Square ch.	60,00	
do., Baldwin Place ch., mon. con.,	71,32	
do., Harvard St. ch., Mrs. Andem 100,00, to cons. Rev. James Andem L. M.; do., Ladies' For. Miss. Soc. 100,25, for sup. of a native Karen preacher and to cons. Thomas P. Durant L. M.,	200,25	
do., 1st ch., (of which 7,00 is for sup. of a child in Mrs. Mason's school named William Collier,)	100,00	
	<hr/>	431,57

Chelmsford, 1st ch. and friends, for German bibles,	6,50	
Cheshire, L. J. Cole	5,00	
Buckland, Harris Wight	7,00	
Mrs. Pliny Wells 50c.,	7,50	
Southbridge, Central Sab. sch., towards sup. of Rev. Wm. Dean,	13,40	
Westboro', ch. and soc., for L. M. to be named,	100,00	
Charlestown, 1st ch., Boardman Miss Soc., Joseph Goodnough tr., to cons. Rev. Wm. Stow L. M.,	100,00	
Roxbury, Kendall Brooks	20,00	
Wachusett Asso., L. W. Bradford tr.,	2,00	
West Dedham, mon. con. and annual col. 99,10; Sab. school 16,20,	115,30	
Barnstable Asso., George Lovell tr.,	5,56	
Amherst, mon. con.	10,00	
Kingston, ch. and cong.	30,00	
Taunton, a few friends	9,00	
Somerset 7,18; West Bridgewater, Philip E. Hill 5,00; Miss S. H. Hill 1,00; South Abington, ch. 100,00, for L. M. to be named, per Rev. J. F. Wilcox, agent,	152,18	
	<hr/>	1183,01

Rhode Island.

Warren, ch. and cong.	87,50	
Slatersville, R. B. Chapman 100,00, to cons. Mrs. Avis W. Chapman L. M.; do., a few friends 60,00; Woonsocket, ch. 46,00; to cons. John Shaw L. M., per Rev. J. F. Wilcox, agent,	293,50	

Connecticut.

Stonington, ch., to cons. Rev. A. G. Palmer L. M., 100,00; Rev. A. G. Palmer, towards sup. of a native Karen preacher 20,00,	120,00	
Suffield, ch., per Rev. J. H. Vinton,	65,00	
	<hr/>	185,00

New York.

Half Moon, 1st ch. 16,59; do., 2d ch. 30,51; Burnt Hills, ch. 11,16; Galway, 2d ch. 4,15; A friend, "gold pencil" 4,00; Balston Spa, ch. 15,00; Prof. Brantly 5,00; Clifton Park, ch. 14,40; John H. Groat 25c.; John G. Spangler 1,00; Julia A. Spangler 75c.; Alice Spangler and brother 11c.; Mary A. Plucket 25c.; Thomas M. Burt 10,00; Athens, ch. 10,00; Edward W. Buddington 20,00; Alex. Petrie 1,00; David Woolsey 2,00; Peter Cornell 5,00; A. Wood 2,00; Philip Bassim 1,00; Sally Ann Finch 13c.; Rev. N. D. Benedict 1,00; James Thompson 2,00; Eleanor Thompson 25c.; Catharine Thompson 25c.; Huldah Thompson 50c.; Frederick Basten 3,00; Philip Hopper 1,00; Daniel M. Leet 1,00; Lackanack, ch. 1,16; Roundout, ch. 21,00; Kingston, ch. 6,62; Saugerties, ch. 6,49; Rev. Wm. H. Wines 2,00; Caleb Green 1,00; Matthias Vandenberg 1,00; Edward Wells 2,00; Frederick C. Dederick 3,00; Wm. Frear 1,00; R. Van Wart 1,00; Mrs. Charlock 12c.; Ambrose Baker 5,00; Coltern Briggs 1,00; Cocksackie, ch. 12,00; Catskill, ch., to cons. Rev. Edward F. Platt L. M., 100,00; per Rev. Orrin Dodge, agent,	327,74	
Paris, ch. 5,56; Turin, Wm. Breese 50,00; Willard A. Musson 25c.; Uphemia Musson 12c.; Theodore H. Musson 4c.; Mrs. Sally Blocklee 25c.; Mrs. Sally Newland 50c.; Miss Emily Newland 25c.; Green, Levi Farr 3,00; Mrs. C. M. Crombie 1,00; Robert Hyde 1,00; Nathan Patch and wife 2,00; Eaton, Miss Lucinda Hatch 5,00; Miss Lorena Buck 1,00; Binghampton, John Langdon 4,00; Job Langdon 2,00; Joseph Langdon 3,00; John G. Sturges 2,60; Robert C. Trivitt 4,00; Broome and Tioga Asso., viz.—Barker and Chenango 34,40; Binghampton 33,79; Union, ch. 14,00; Union, village 11,06; col. at semi-annual meeting 6,75; to cons. Rev. David S. Jackson L. M.; per Rev. A. Bennett, agent,	189,91	
Monroe Asso., W. N. Sage tr. Un.—Henrietta		

ch. 13,22 ; Rush, ch. 14,33 ; Ogden, ch. 35,37 ; Mrs. A. E. Bliss 1,00 ; Penfield, ch. 40,00 ; West Henrietta, ch. 24,25 ; Wheatland, ch., to cons. Jirah Blackmer L. M., 105,00 ; Parma, 2d ch. 8,00 ; Chili, ch. 12,50 ; Brockport, ch. 14,00 ; Webster, ch. 16,00 ; Rochester, 1st ch, (of which \$60 is from A. Strong, for the sup. of A-Sun, native Chinese assistant,) 160,00 ; do., 2d ch. 53,35 ; do., Tabernacle ch. 10,76 ; Sweden and Bergen, ch. 5,27 ; Greece, ch. 3,75 ; Mrs. French 50c. ; Sweden D. Loomis 2,00 ; Fairport, friends 1,36 ; col. at Asso. 20,48 ; to cons. Edwin Pancost. Elijah F. Smith, Rev. S. Gilbert and Rev. H. Bowen L. M. ; per Rev. S. M. Osgood, agent, 541,14	
Rochester, col. at the New York State Convention, to cons. Kone Luk, Karen assistant, L. M. ; per Rev. S. M. Osgood, agent, 106,50	
	647,64
Gloversville, two sons of M. Hellwig 1,00	
Port Jervis, ch. 30,00	
Edwards, "a few friends, per W. Harmon tr." 12,00	
Worcester Asso. 100,00	
	1308,29

Pennsylvania.

Washington, Miss Rebecca B. Marshall 5,00	
Alleghany city, M. R. Trevor 5,00	
Philadelphia, Spruce St. ch., mon. con., 110,00	
do., Thomas Wattson, to cons. J. Warren Merrill L. M., 100,00	
French Creek Asso., per Rev. J. Stevens, agent, 7,90	
Eaton, ch. 7,00 ; Monroe, ch. and cong. 2,25 ; friends in Tunkhannock 75c., 10,00	
	237,90

Ohio.

Henrietta, Philemon Sheppard 1,00	
Richfield, Nathaniel Oviatt 100,00	
Cincinnati, 9th St. ch. 17,52 ; Sab. school Infant class 10,00 ; do., 1st ch. 13,44 ; Sab. school 25,00 ; do., 5th St. ch. 8,74 ; Dayton, ch. 36,00 ; Oxford, Ebenezer Lane 63,17 ; Mc Connelsville, ch. and Sab. school 25,00 ; Marietta, ch. 21,48 ; Mrs. M. A. Corwin 5,00 ; a friend of missions, to cons. Rev. Wm. Pearce, L. M. 100,00 ; Urbana, ch. 2,00 ; Cesar's Creek Asso. 8,00 ; Jamestown, ch. 5,00 ; Wash-	

ington, S. F. Yeoman 5,00 ; Brimfield, Sab. school 3,50 ; Berlin, ch. 5,00 ; Granville College, For. Miss. Soc. 8,00 ; Bethel ch., at Cheviot 3,00 ; West Union, A. McCormick 4,00 ; Kingsville, Mr. Dibble 2,00 ; Sheffield, ch. 1,11 ; Grand River Asso. 51,89 ; Liverpool, ch. 5,03 ; Columbia, ch. 4,81 ; Bath, ch. 4,93 ; Rocky River Asso. 81c. ; Rockport, 1st ch., Henry Alger, to cons. himself L. M., 100,00 ; Cleveland, ch., to cons. Moses White L. M., 101,79 ; Lockland, ch. 2,50 ; Coshocton Asso., Monroe, ch. 1,80 ; Clark's P. O., Rev. B. White 70c. ; Ohio For. Miss. Soc. 33,00 ; per Rev. J. Stevens, agent, 679,22

780,22

Indiana.

Covington, ch. 3,25 ; Evansville, ch. 8,00 ; Wilmington, Miss. Soc. 3,15 ; Economy, ch. 3,00 ; per Rev. J. Stevens, agent, 17,40	
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Illinois.

Rockville, J. Brundage, per Rev. S. M. Osgood, agent, 2,50	
Carrolton, Rev. J. N. Tolman 1,00	
Greenup, E. H. Starkweather 3,00	
St. Clair, Bethel ch. 4,50 ; Georgetown, ch., Miss. Soc., 15,00 ; cash 50c. 20,00	
	26,50

Michigan.

Pontiac, ch. 19,00 ; Mrs. Whitman 10,00 ; Adrian, ch. 9,49 ; Michigan State Convention, C. Van Hasen tr., (of which \$25 is from Sab. school in Detroit ch., to sup. a child in Assam Orphan School,) 342,00 ; Highland 19,32 ; Clarkstown 16,79 ; Mrs. Lois Robinson, 1,00 ; Mr. and Mrs. Elijah Grow 20,00 ; to cons. Rev. Samuel Haskell, Rev. F. L. Batchelder, Rev. U. B. Miller and Rev. E. H. Hamlin L. M. ; per Rev. Alfred Bennett, agent, 437,60	
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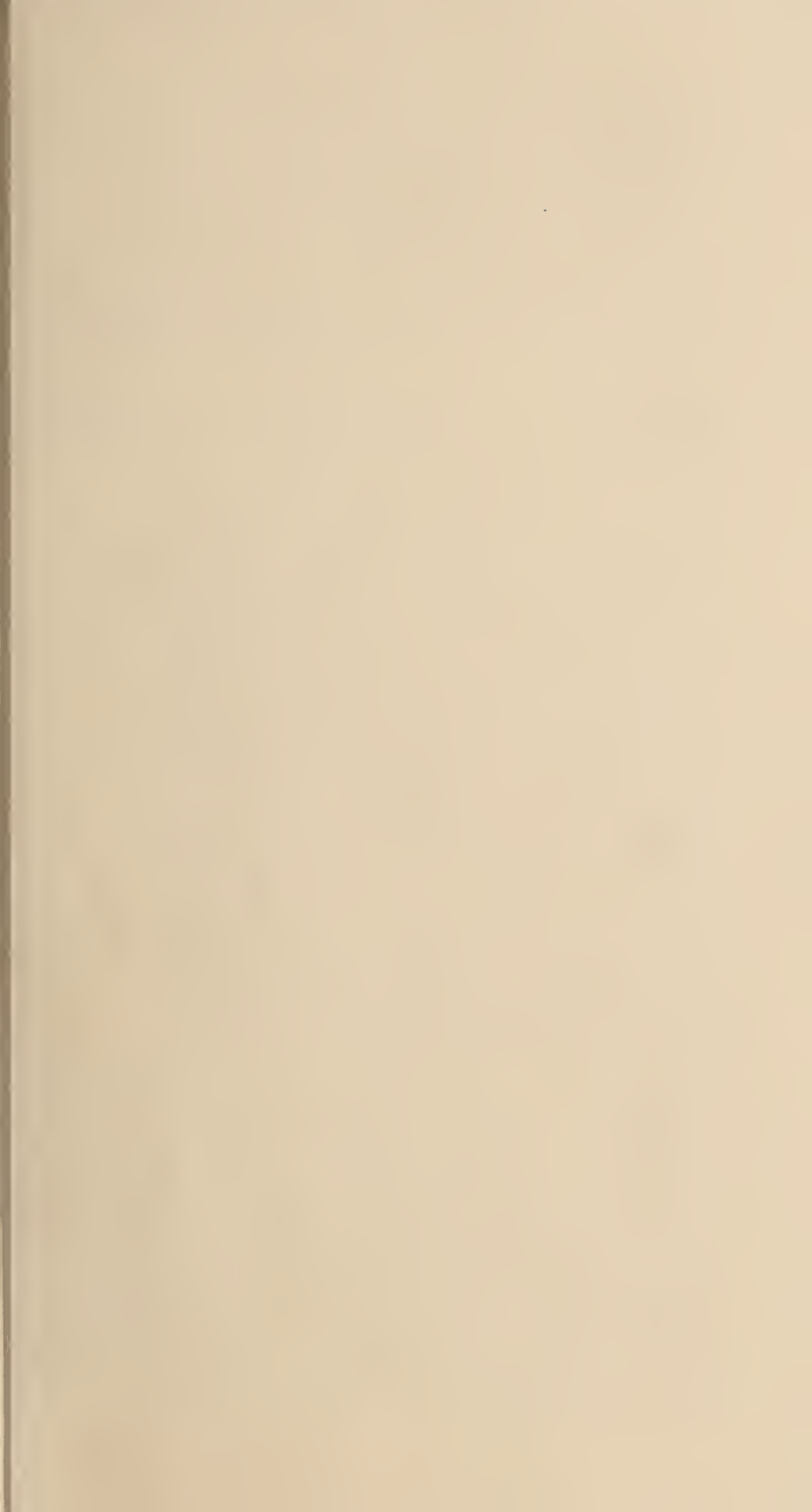
Wisconsin.

Waupuh, ch. 5,00	
	\$4674,47

Legacies.

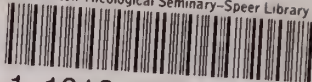
Strongville, O., Mrs. Bilaty Pomroy, per B. Rouse, 15,00	
Ebenezer, Ia., Wm. Morgan, per Rev. J. Stevens, agent, in part, 50,00	
New Haven, Vt., Lois Langdon, per J. W. Langdon executor, for the Siam Miss., in part, 140,00	
	205,00
	\$4879,47

Total from April 1, 1843, to Jan. 31, 1849, \$50,396,65.



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Baptist Missionary Magazine

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